

THE

AND
MISSIONARY JOURNAL.

VOL. XIV.

JANUARY-FEBRUARY, 1883.

No. 1.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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(Continued from page 419.)

MANY proverbs of this class contain direct quotations.

‘*Su Ch'in* is *Su Ch'in* still—the clothes are changed, but not the man’ (蘇秦還是蘇秦，換了衣裳未換人。). A celebrated statesman of the Contending Kingdoms. While struggling as a poor scholar, his mother, his brother, and his wife all treated him with contempt. When subsequently he became a Councillor of the Six States, and returned to his home with all the seals of office dangling from his girdle, his whole family repented their former behavior, and were greatly at a loss how to atone for it. On that memorable occasion, he is supposed to have uttered this saying, and the one quoted by Mr. Scarborough, No. 2630, ‘When one is poor his parents disown him; when he is rich, relations revere him.’ See also Mayers’ *Manual*, No. 626.

‘The ministers of every dynasty will be like the Emperors of that dynasty’ (一朝天子一朝臣). This saying is attributed to *Kan Lo* (甘羅), the precocious boy-minister of Chinese history (B.C. 260), who at the age of twelve years was entrusted by a King of one of the Contending States, with an important message to another sovereign. To his master’s natural apprehension lest *Kan Lo* should after all fail, he is said to have made this reply, signifying that if the Emperor is a man of preeminent ability, his purposes will be accomplished, even with ministers of no extraordinary talent. He calls whom he pleases, and those whom he calls must please him. In the present dynasty, a descendant of the famous *Ch'in Kuei* (秦檜), (see Mayers’ *Manual*, No. 783), whose name has been covered with obloquy because he counselled peace with the northern barbarians, became Senior Wrangler (狀元). The Emperor said to him: “Your ancestor in the Sung

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dynasty was a traitor; see that you do not resemble him." The distinguished scholar aptly cited in reply, the words of *Kan Lo*: 'Each dynasty has ministers who are like its Emperor,' q.d. my ancestor may have been in fault—but then the Sung Emperor was a different person from the present occupant of the throne. Mr. Scarborough (No. 2090) quotes this saying without explanation, and effectually eliminates all its meaning, by the translation: "Each dynasty has its Sons of Heaven and its ministers."

'The insect can fly but ten paces, but let him attach himself to the tail of a noble steed, and he may go a thousand miles' (蠅飛不過十步。附驥尾則千里。). This saying is credited to *Chao Ku'ang Yin* (趙匡胤), the founder of the Sung dynasty, who is a conspicuous character in Chinese history, and who has given his name to the *Chao Wang* (趙王), River in northern Shantung. The expression is used in self-depreciation, and has become a synonym for sycophancy—to attach oneself to a great man's train.

'Shall I suffer another man to sleep under my bed?' (臥榻之下，豈容他人酣睡乎。). This is another utterance of the first Emperor of the Sung dynasty. The words are said to have been quoted by the Emperor *Tao Kuang*, in conversation with one of his ministers in regard to the demands of the British government, at the time of the war of 1842.

'*Chu Mai Ch'en* divorcing his wife—spilt water hard to gather up' (朱買臣休妻，潑水難收。). This was a scholar of the Han dynasty, who was so poor as to be obliged by day to gather fuel for a living, and to study at night. His wife regarded his prospects as hopeless, and asked to 'be excused'—in other words, to obtain a release from her husband, that she might remarry elsewhere. In spite of the urgent entreaties of *Chu Mai Ch'en* she persisted in her request, and was accordingly divorced. By the time he had become Senior Wrangler, his wife was reduced to begging for a subsistence, and implored her former husband to receive her again as his wife. He replied by telling her to pour water upon the ground, which she did, when he ordered her to gather it up, adding that when she had done so, her prayer would be granted. Hence the expression 'spilt water hard to gather,' has become a synonym for the irreparable past.

'Will your Excellency kindly enter the jar?' (請君入甕). A certain Emperor had a minister who was guilty of high crimes and misdemeanors.' Instead of punishing him directly, His Majesty commanded an official of less rank than the offender, to contrive in some way to administer a reproof. The difference in the rank of the officers, made this an extremely difficult undertaking. The lesser officer, how-

ever, called upon the minister, and related a supposititious case of an official who had been guilty of certain grave offences, and inquired what should be done to such an evil-doer. The Minister, unsuspecting of the snare laid for him, declared that a great jar should be prepared full of oil, into which the culprit should be put, and then fire should be applied until he was cooked. Upon hearing this sentence, the crafty interrogator replied: 'Will your Excellency please to enter that jar?' The words are used, as equivalent to the answer of Nathan to David: "Thou art the man!"

'A large granary robbed of a chestnut—a floating leaf from a great tree' (大倉減一栗。大樹飄一葉). This refers to an incident in the wars of the Three Kingdoms, when *Chu Ko Liang* (諸葛亮) told *Chou Yu* (周瑜) that two persons dismissed from the vast host at their command, and sent to the enemy, would be no more missed than a chestnut from a granary, or a leaf from a tree.

'Plentiful as the seeds in a cart-load of grain' (車載斗量之多). This is another splinter of the stories of the Three Kingdoms. *Liu Chang* (劉璋) was governor of *Ssu Ch'u'an* (西川) and despatched *Chang Sung* (張松) to the Capital (許都) to see the prince *Han Hsien Ti* (漢獻帝). *Chang Sung* was a great scholar, and a person of great importance. Before obtaining an audience, it was necessary to see *Ts'ao Ts'ao* (曹操) whose well known brusque manners so offended *Chang Sung*, that he contrived—more Chinese—to revile and abuse *Ts'ao Ts'ao*, yet in such oblique fashion, that the latter, although deeply exasperated, was quite at a loss for a reply. *Chang Sung* was a person of far too much importance to be secretly put out of the way, and no obvious method of retaliation presented itself. When *Chang Sung* took his leave, *Ts'ao Ts'ao* deputed another scholar named *Yang Hsiu* (楊修) to do the proper honors. The two fell to discussing various subjects, but *Yang Hsiu*'s scholarship, although great, was unequal to the demands of *Chang Sung*. Among other subjects, the art of war was introduced, and *Yang Hsiu* exhibited with pride a three volume treatise on military subjects, which had been composed by *Ts'ao Ts'ao* himself. This work being submitted to *Chang Sung*, he glanced at it, as he rapidly turned over the leaves, and exclaimed contemptuously: 'Ts'ao Ts'ao never wrote this; it was done ages ago by a mere child—and is of no merit whatever.' *Yang Hsiu* demanding his authority for such a slander, he replied that in *Ssu Ch'u'an* every little boy could repeat it. 'Then,' said *Yang Hsiu*, 'do you repeat it, and I will listen.' So *Chang Sung*—who in reality had never seen the book before in his life—began at the first chapter and repeated the whole three volumes from beginning to end without missing a single character. In China,

nothing could more securely establish the claims of any one to vast scholarship, than such a feat as this for in this country the man who remembers everything, is the man who knows everything.* *Yang Hsiu* was astonished beyond measure, and exclaimed: This book is indubitably the work of *Ts'ao Ts'ao*. For you to have committed it to memory at a glance, is a proof of your transcendent abilities. Pray how many scholars can *Ssu Ch'u'an* produce, who are like you? 'Like me?' replied *Chang Sung* scornfully, 'Like me? Why persons of my abilities are as plentiful in *Ssu Ch'u'an*, as the grains in a cart-load of millet!'

'Tip us the wink, said Iron Staff Li,
Then I'll cheat you, and you'll cheat me.'

鉄柺李。把眼擠。
你糊弄我。我糊弄你。

'Li Iron Staff,' or the 'Iron Staff Teacher' (鐵柺先生) was one of the Eight Immortals (八仙). See Mayers' *Manual*, No. 718. According to tradition, he was much grieved at the infatuation of the human race, especially in the mad race for wealth. The purport of the satirical advice in this couplet, is that since everything that exists was bestowed by Heaven, such distinctions as *meum* and *tuum* are entirely arbitrary, and at longest can not outlast the lives of the present owners. Let us then shut our eyes, and cheat and be cheated as much as we can.

Many sayings belonging to this class, are merely suggested by the well known characteristics of some individual, and have no relation to any particular incident. Thus is '*Meng Chiang* and *Liu Hui* travelling in together—the Weeping accompanies the Laughing' (孟姜跟着劉海走。哭的陪笑的). *Meng Chiang* was a woman of very ancient times, who was an expert weeper. *Liu Hui*, a reputed Chinese Democritus, was noted for his laughter. These characters, supposed to have lived centuries apart, are linked together to denote the union of smiles and tears.

'*Chou's* dog barking at *Yao*—each follows his own master' (紂犬吠堯。各爲其主). *Chou* was the celebrated tyrant whose crimes put an end to the Shang (or Yin) dynasty, B.C. 1123; while *Yao* (who died much more than a millennium previously) 'stands at the dawn of Chinese history as a model of all wisdom and sovereign virtue.'

* The high estimate placed upon this faculty of absorbing information accurately by a mere glance, is illustrated in the saying: 'A quickness of perception which renders one able to recite, whatever has once met the eye' (過目成誦的聰明). So also: 'Reading off the inscription on a stone tablet, while passing on horseback' (走馬觀碑). As these inscriptions often extend to hundreds of characters, this feat is regarded as evidencing abilities which 'beat the world' (絕世之大才).

'Chang Fei selling hedge-hogs—a mighty man whose wares wound the hands' (張飛賣刺蝟。人強貨扎手。). *Chang Fei*—the companion of *Liu Pei* and *Kuan Yü*—already referred to—was wealthy, and far above the need of peddling porcupines for a living. His well known personal prowess, and the danger of offending him, have given rise to this saying. It is applicable, for instance, to a magistrate of a dangerous character, whose underlings it is not safe to provoke.

'Chang Fei catching a mole—the big eye staring at the little eye' (張飛拿倉官大眼兒睜小眼兒。). *Chang Fei* is said to have had large eyes—those of a mole are small. This is applied to two persons both of whom are at their wits end because their plans have miscarried, and they have nothing left but to stare at each other.

'Speak of *Ts'ao Ts'ao* and he appears' (說曹操。曹操就到。). The famous general who overthrew the Han Dynasty, is 'the most prominent character in the great drama of history forming the epoch known as that of the Three Kingdoms.' Such was his strategical ability that it was as if one had but to mention his name, and lo he appeared, as if by a descent from heaven.

'*Ts'ao Ts'ao* buying a horse, wishes to see its mother' (曹操買馬。要看母子。). It is probable that this saying arose by mistake from another, of similar sound: 'Buying a horse at the manger—look at its mother' (槽頭買馬。要看母子。) i.e. the demerits of children seen in their parents.

'Eating the food of *Wang Mang*, but entering the kingdom of *Liu Hsiu*' (吃王莽的飯。走劉秀的國。). *Wang Mang* belonged to the Western Han, and *Liu Hsiu* to the Eastern Han. (See Mayers' *Manual*, Nos. 418 and 804). Many who received emoluments from the usurper *Wang Mang* were secretly in the interest of *Liu Hsiu*, by whom the government was at length seized. Used of double dealing.

'Let a dog bite *Fan Tan* and no one cares; but if a scorpion sting *Shih Ch'ung* sympathizers come in such crowds as to break down the doors' (狗咬范丹無人問。蝎螫石崇擠破门。). *Fan Tan* was a scholar, ideally poor, blessed with a great number of children, who all rose to distinction in high office. *Shih Ch'ung*—the Chinese Croesus—of the Sung Dynasty, a merchant whose money-making capacities are the envy of thousands. Many wonderful tales are related of his inexhaustible wealth, as that in rivalry with a petty potentate he covered the streets for forty li with brocade, beating his rival by ten li; that he gave as a present a coral tree, seven ells high (the King being only able to produce one of three ells high); and that he bought a beautiful girl for 'thirty six measures' of fine pearls, a bargain which turned out badly, as the Viceroy threw *Shih Ch'ung* into prison to get this

maiden, where he died. Hence the proverb: 'Where now is the wealth and prestige of *Shih Ch'ung*? But *Fan Tan* having such sons could not be called poor' (石崇豪富今何在。范丹有子不爲貧。). In the following verse, the opposite fortunes of *Fan Tan* and *Shih Ch'ung* are contrasted, as well as those of several other individuals, all of whom have been already mentioned, except *P'eng Tsu* (彭祖, See Mayers' Manual, No. 561) a mythical personage whose life was laid out on the antediluvian plan, and who is fabled to have lived eight hundred years:—

'*Kan Lo* was young when up he sprung an Officer high of State,
But the evil star of old *Tzu Yu* till eighty made him wait.
P'eng Tsu appears eight hundred years before he fades from view,
Yen Hui retired (I mean expired) at the age of thirty two.
Now *Fan Tan* he was horribly poor, but *Shih Ch'ung* rich was he,
The Diagrams Eight interpret Fate according to Heaven's decree.'

甘羅發早子牙遲。彭祖顏回壽不齊。

范丹貧窮石崇富。八字生來各有時。

'Fishes dropping to the bottom of the river; Wild Geese alighting on the ground; The Moon obscured; Flowers put to shame' (沉魚落雁。閉月羞花。). These expressions embody allusions to several celebrated Beauties in Chinese history or legend. *Wu Tzu Hsu* (伍子胥) of the kingdom of *Ch'u* (楚), [See Mayers' Manual, No. 879] in his flight to the state of *Wu* (吳) is said to have seen a beautiful woman by the river side washing clothes. The fish illuminated by the light of her resplendent countenance, were dazzled, and sank to the bottom. The same story is told in regard to *Hsi Shih* (西施) the famous beauty of the *Yüeh* (越) state. See Mayers' Manual, No. 571. The legend of the Wild Geese, is one of the tales connected with the name of *Chao Chin* (昭君), See Mayers' Manual, No. 45. After she had been taken captive by the Northern Barbarians (匈奴) she implored a Wild Goose to take a letter to the Emperor *Han Wu Ti* (漢武帝) which she tied to the foot of the bird, by whom it was faithfully delivered in the Emperor's Palace. This letter, declaring the inflexible resolution of his favorite concubine to put an end to her life, and thanking the Emperor for his kindness to her, so affected him, that he soon afterwards died of grief!

It was *Tz'u Ying* (崔鶯) who, in a contest with the Moon, forced that luminary to pale its ineffectual rays and hide its face. See Mayers' Manual, No. 792.

The Beauties, who in their walks in the gardens caused the flowers to lose their color, were *Tiao Ch'an* (貂蟬), [See Mayers' Manual, No. 669] and *Yang Kuei Fei* (楊貴妃) the concubine of *Ming Wang* (明皇) of the T'ang Dynasty. See Mayers' Manual, No. 887.

'Hearing with her eyebrows, and speaking with her eyes—that was *Lü Chu*' (眉聽、目語、是綠珠。) This was the concubine of

Shih Ch'ung (石崇) previously referred to, and she was the one who was the means of his ruin, as already related. The Prince envied *Shih Ch'ung* the possession of a concubine at once so beautiful and so wise, and easily contrived a way to obtain her by the imprisonment of her master.

'The unselfish man with the Iron Face—that was *Pao Ch'eng*' (鉄面無私的人。包拯). This was a statesman of the Sung Dynasty [See Mayers' Manual, No. 539] who never smiled in his life. He was upright and disinterested, but so immobile of countenance, that he gained the soubriquet of the Iron Face, which has become a synonym for unselfishness.

'Submission to the T'ang Dynasty on two occasions' (二番投唐). This saying refers to an incident in the life of *Li Mi* (李密), [See Mayers' Manual, No. 359] who is said to have gone with *Ch'in Ch'iung* (秦窮) and others, to cast in his lot with the founder of the T'ang Dynasty, but turned aside after going a part of the way. At a later period he went again. The expression is used as a circumlocution to indicate that a thing has been done twice, or that it has been unnecessarily repeated several times.

'They are a well matched pair—*Fei Chung* and *Yu Hun*' (他兩個是一對費仲尤潯). These were two wicked ministers of *Chou Wang* (紂王) whose evil reign closed the Shang Dynasty. They are regarded as ideals of all that is bad in ministers. The expression is used of two persons irredeemably vicious.

'A line on the ground—friendship broken' (割地絕了交). This saying refers to a story related of *Yüeh Fei* (岳飛) of the Sung Dynasty. See Mayers' Manual, No. 928. In early life he was poor, having been driven from his home by devastating floods. He afterwards studied military science, and taught ten pupils bound to him by an oath of brotherhood. When the whole region in which he lived was reduced to destitution by famine, his ten pupils came to the abode of *Yüeh Fei* with their horses, to pay him a visit until times should mend. *Yüeh Fei* entertained them as well as he could, though with such evident difficulty, that his ten pupils deliberated how to assist him. Instead of paying for their board (at famine rates) up to date, and betaking themselves with their horses elsewhere, they decided to black their faces and turn highway robbers. This intention was carried into effect by the plunder of a company of merchants, the avails of whose goods were presented to *Yüeh Fei* with the statement that the ten had all been to their original homes, and (like Ananias and Sapphira) sold their possessions. Now *Yüeh Fei* was a man of great sagacity, whose experience of life had probably taught him that persons who would

come to live upon a 'sworn-brother,' in a year of famine, bringing their horses with them, would be quite capable of stealing, and of lying about it afterwards. He saw through their tale, challenged them with its falsity, and wrung from them a full confession. He then made a short speech, worthy of a Sunday School Superintendant, on the impropriety and folly of breaking the laws of the land, and concluded by drawing a line on the ground with his spear, intimating that his friendship with them was terminated. This done, he mounted his horse, and rode away weeping, without even settling the account of his late boarders.

'The Jade restored uninjured to the state of *Chao*; Pearls returning to *Ho P'u*' (完璧歸趙。合浦珠還。). The first clause relates to an incident of the *Lieh Kuo* (列國). A precious jade seal (玉璽) had fallen into the hands of the State of *Chao* (趙). The Prince of *Ch'in* (秦) in the hope of gaining the treasure by guile, offered twelve cities as an equivalent for its possession. The ruler of *Chao* understood the plot, but could not refuse the exchange. No one wished to go upon the dangerous errand which was involved, until a man named *Lin Hsiang Ju* (藺相如) came forward, and offered to take the gem to the King of *Ch'in*. The jade which he carried is in some accounts represented as a false one. When the delivery of the cities was refused, the original gem was restored perfect and uninjured to the ruler of *Chao*, without prejudice to his dignity, by the skill of *Lin Hsiang Ju*. See Mayers' *Manual*, No. 393. *Ho P'u Hsien* (合浦縣) a city within the jurisdiction of Canton, is noted for its pearls. When the District Magistrate is upright and pure, the pearls are produced in abundance. If, however, he should be avaricious the supply ceases. The saying quoted, refers to *Meng Ch'ang* (孟嘗), [See Mayers' *Manual*, No. 490] whose virtuous rule brought back the pearls which had been driven away by the extortions of his predecessors. The words are used of lost things restored.

'Bearing rods on his back, and asking for punishment' (背負荆條請罪。). This saying relates to the same *Lin Hsiang Ju* mentioned in the last paragraph. He was of humble birth, and had been a slave, but his great abilities secured him employment. His success in the difficult matter of the jade seal, raised him to the highest rank. The chief military counsellor of the ruler of *Chao*, *Lien P'o* (廉頗) was angry at this promotion, and threatened to beat *Lin*, if he met him in public. Knowing this, *Lin* avoided *Lien P'o*. When asked why a Minister of the highest rank, as he now was, should fear a military man like *Lien P'o*, he replied smiling: "The only security of the State of *Chao* against its neighbors, is in its civil and military officers. Civil

government tranquillizes a State, military rule settles a Kingdom (文能安邦。武能定國。). The military administration of *Chao* is vested in *Lien P'o*, and its civil administration is in my hands. If we should come to a rupture, disasters to the country would speedily ensue. If I was not afraid of the King of *Ch'in* when he refused to exchange the cities for the jewel as he promised, it is not likely that I fear *Lien P'o*, and why should I imperil great interests for the sake of a private grudge, for every state is superior to his in strength." This patriotic reply was reported to *Lien P'o*, who was thus led to reflection, and became so ashamed of his behavior that he came to the door of *Lin Hsiang Ju* with a bundle of rods bound to his bare back, and there knelt, requesting punishment. This resulted in a permanent friendship between the General and the Statesman!

'The beneficent league of *Ch'in* and *Chin*; the indissoluble union of the families of *Chu* and *Ch'en*' (秦晉眞緣。朱陳締好。). The States of *Ch'in* and *Chin* were incessantly at war, but at last made a treaty of perpetual peace. The families of *Chu* and *Ch'en*, belonging to one of the Contending States, lived in a place called Almond Flower Village (杏花村), where they were the only persons of wealth. In consequence of this, each family contracted marriages only with the other, so that in time the house of *Chu* and that of *Ch'en* became inextricably interturned. This saying is employed in forming matrimonial engagements, vows of friendship, &c., to indicate the permanent nature of the contracts.

'Even *Ho* and *Huan* can not cure one of worms in the heart' (和緩難醫心中恙。). These were two famous physicians of the *Ch'in* state, whose skill was so great that they could almost bring the dead to life. *Yang* (恙) is a disease caused by worms in the heart. The Imperial Dictionary of *K'ang Hsi* informs us that in ancient times persons who 'lived in the grass' were extremely liable to this form of attack. Hence when asked as to ones health, it became customary to reply: "I am not troubled with worms" (無恙). According to popular belief, however everyone has worms in the heart. When they are at rest they cause no disturbance, but the least motion generates disease, often ending fatally. The saying is used to show that an evil heart can not be cured.

'When the disease has entered the *Kao-mang* there is no help for it' (病入膏肓不能爲了。). The ruler of *Chin* fell dangerously ill. A Minister went to the State of *Ch'in* to invite *Ho* and *Huan** to come and treat the case. Before the physicians arrived, the Prince of *Chin*

* Others say that it was *Pien Ch'iao* (扁鵲) who was called in. See Mayers' Manual No. 553, 2.

dreamed that he saw two little men of an extremely malevolent appearance, coming out of his own nose. They sat and frolicked upon the bed, and held a professional consultation. "Before long," said one of them, "*Ho* and *Huan* the famous physicians of *Ch'in* will be here, and then we shall be out of business." "No fear of that," said the other, "we can hide under the *kao* (膏) and over the *mang* (肓) properly *huang*) where the doctors can not find us. As soon as *Huan* arrived and felt the pulses of his distinguished patient, he unhesitatingly affirmed that nothing could be done for him, for the disease had entered the *Kao-mang*, which is explained as being inaccessible to acupuncture, because a membrane covers the heart which no one dares to pierce. The *Kao* is immediately under the heart. The saying is used of anything incurable.

'So handsome as to have fruit thrown to him, enough to fill his chariot' (美如擲果盈車). This refers to *P'an An* (潘安) of the Sung Dynasty, the most beautiful youth known to Chinese history or legend. Whenever this Apollo appeared upon the streets in his carriage, the women gazed upon him with admiration, and threw pears, peaches and other fruits, so that his cart was filled with them. The expression is used in praise of masculine beauty.

'*Yen Ying* of the *Ch'i* State, killed three counsellors with two peaches' (齊晏子二桃殺三士). The Duke of *Ch'i* made a great feast for his Ministers. Two magnificent peaches were offered by the prince to the two who according to their own estimate were most worthy of them. Two generals having given an account of their merits, the peaches were adjudged to them. After the peaches had been eaten, another general came forward with a narrative of his merits, which proved to be so much greater than those of the others, that the first two ministers were filled with mortification, which they exhibited in the characteristic Chinese method, by suicide. Upon this, the third general, indignant that his comrades should have been sacrificed to a peach, died himself! This plan is said to have been arranged by *Yen Ying*, [See Mayers' Manual, No. 917] because he perceived that the influence of the three generals over the ruler of *Ch'i* was becoming unduly great. Hence of one who contrives a plot to injure several persons at once, it is said, 'He manages to ruin three worthies at the same time.'

'There are only two busy people in the world' (天下只有兩人忙). It is one of the many incidents related of the Emperor *Chien Sung*, that he was once walking on the city wall of Peking, when looking down upon the multitudes pouring through one of the principal gates, he asked *Wang Hsi* (王熙) how many people he supposed there

were in the world. As census reports were comparatively unknown 150 years ago, it is not strange that *Wang Hsi* was unable to answer specifically, yet he replied that after all there are only two men living. When the Emperor inquired how that could be, he explained that one is named Fame (名) and the other Gain (利). The saying is used to indicate that these furnish the sole underlying motives which really influence human conduct.

'*Han Hsin* though defeated an hundred times, by a single battle established his merit; *Pa Wang* though an hundred times victorious, by a single battle ruined his country and lost his life' (韓信百敗。一戰成功。霸王百勝。一戰敗國亡身)。For an account of *Han Hsin* see Mayers' *Manual*, No. 156. Reference has been already made to *Pa Wang*. See Mayers' *Manual*, No. 165. His great stature, his coarse manners, and his savage brutality, have given his name an undying immortality of infamy. *Pa Wang*, it is said, was only a Monkey, washed and dressed (霸王乃沐猴而冠者也)。His bad qualities have been explained by a fable similar to that concerning Romulus and Remus, as in the following lines:—

'The origin of old King *Pa* was like no living thing—
Of Dragons born, by Tigers nursed, and screened by Eagle's wing;
He learned when grown to man's estate the spear and sword to wield,
Prepared against ten thousand foes alone to take the field,
Then having learned the martial art, he left the eastern shore
Eight thousand pupils following ou when *Pa Wang* went before.
He would not heed the warning words of *Fan Tseng* to his cost,
And thus a thousand victories, alas! were wholly lost.'

霸王生身本不凡。龍生虎乳鴉打扇。
長大成人學擊劍。一心要學萬人戰。
及至學成離東岸。只因不聽范增勸。
八千子弟走江東。可惜枉費千場戰。

'The tyrant *Chou* perished in the year *Chia* while the good founder of the *Chou* Dynasty established his kingdom in the very same year' (紂以甲子亡。周以甲子興)。This saying is used to show that a particular year is in itself neither good nor bad, but that success or defeat depends upon the character and actions of men themselves.

'Like sitting on a cushion of needles—like nettles in one's back' (如坐針毡。背生芒刺)。This refers to a notorious robber and pirate at the beginning of the present dynasty, named *Chou Yin Lung* (周隱龍) who abandoned his evil ways, and was rewarded with the post of captain of the guard. In consequence of his merits in this capacity, he was promoted to be a general. His associates in office all despised him on account of his antecedents, and this circumstance, together with his unfamiliarity with the ceremonial of office, soon led him to petition the Emperor for leave to give up his post, and retire to his

native village. The expression is used to indicate that one is ill at ease, in consequence of incongruity between his own character and his surroundings.

'When the nest falls, there are no whole eggs' (覆巢無完卵). This was the wise remark of a lad in the time of the Three Kingdoms, whose father was condemned to death, and who refused to fly, as escape was impossible.

'When a dog bites *Lü Tung Pin*, it is because he does not know a true man when he sees one' (狗咬呂洞賓, 不認的真人). *Lü Tung Pin* was one of the most famous of the Taoist patriarchs, and one of the Eight Immortals. See Mayers' *Manual*, No. 467. The saying is used of a good man, who is misunderstood.

'If you were *Chang T'ien Shih* and *Li T'ien Wang* combined, I should not be afraid of you' (你就是張天師, 李天王, 我也不怕). *Chang T'ien Shih* has been already referred to. (Mayers' *Manual*, No. 35) *Li T'ien Wang* or *No Cha Tai Tzu* (那吒太子) is represented as existing at the time of the founding of the *Chou* Dynasty. According to the popular belief, he held in his hand a Pagoda, but in Mayers' *Manual* (No. 520) this is explained as having been a mistaken interpretation of the thunder bolt which he grasped. This golden pagoda, seven inches in height, was capable of flight, and could be expanded to the altitude of eighty feet, after which it would return to its original proportions. On this account *No Cha* is often called the Heavenly King who supports the Pagoda (托塔天王). The book in which legends relating to *Li T'ien Wang* are popularized is called the *Feng Shen Yen I* (封神演義) q. d.: 'The Fictitious Account of the Deification of gods'—by *Chiang T'ai Kung* (姜太公) who is the Hero. It is a kind of Taoist Wonder Book, as full of fables as the Travels of Baron Munchausen, and its title, like the name of that adventurer, has come to be a synonym for extravagant mendacity. The last two characters of this title—referring to the *unreality* of theatrical representations—are sometimes used alone in the sense of *false*, as in the saying, *Chiang T'ai Kung* making obeisance [to the symbols which confirmed him in office] as General—pure stuff' 姜太公拜帥演義。The meaning is, that this is one of the idle stories of the Idle Story Book, but as in many other current Chinese sayings, the underlying assumption is wrong. This incident is said to be historical—while most of the others are fictitious.

'Accomplishing one's work by means of others' (因人成事者也). *Wéng C'hang C'hün* (孟嘗君) whose name was *T'ien Wén* (田文) was a prominent man in the State of *Ch'i* (齊). He had a great number of friends and adherents gathered about him, to a total of three

thousand, each of whom had his own abilities, and who were divided into upper, middle, and lower classes. When it became desirable for the Prince of *Ch'i* to make a league with the ruler of *Ch'u* (楚) since there had been a long-standing enmity between the two potentates, it was necessary that the ambassadors should be men skilled both in civil and military affairs. The enterprise was entrusted to *T'ien Wén*, who was to be accompanied by nineteen others selected from among his three thousand guests. He succeeded in selecting nineteen (including himself) but although he scrutinized the list of the remaining 2982 persons in quest of another ambassador, he scrutinized it in vain, for the abilities of the greater part of *T'ien Wén's* 'guests' do not appear to have been of a diplomatic nature. At this point one of the 'third class guests' whose name was *Mao Sui* (毛遂) came forward, and proposed himself as a candidate for the vacancy. At this proposition every one laughed heartily, for *Mao Sui* had no abilities, either civil or military, whereas the service in hand required both, and his principal achievement in life hitherto, had been to eat and sleep. Never a word had he spoken—never a plan had he conceived. *T'ien Wén's* knowledge of men was great, but *Mao Sui* was so inferior and generally unprepossessing in appearance, being singularly lean withal, that *T'ien Wén* had never estimated him at a high rate. *Mao Sui* then spoke two or three sentences to *T'ien Wén*, who promptly assented to his offer. When the diplomatic party were admitted to an interview with the King of *Ch'u* none of them could say a word, and for the space of more than ten days the proposed treaty made no progress whatever. But one day *Mao Sui* at an interview with the King, held such an arrogant demeanor, and used such lofty language, that the King of *Ch'u* was much pleased, and at once assented to the treaty, which was immediately signed. Thereupon *Mao Sui* not unnaturally observed to the other nineteen ambassadors, "Of what use is your civil and military ability, when it may be said of you that after all you do your work by the aid of others" (因人成事者也) His diplomatic compeers, upon this, confessed their fault. The patient Reader who bestows discriminating attention upon the minutiae of tales of this sort, will receive a vivid impression of the trivialities and inconsequential absurdities of Chinese history, as seen in some of its popular aspects. The expression cited, is used of those who follow after and share in the glory, when others have done the work.

'With the body of a Sheep, clothed in a Tiger's skin merits can never be achieved. The hair of the Phoenix united to the liver of a Chicken, can not accomplish results' (羊質虎皮功不就、鳳毛鶡

胆事難成。). This couplet was made at the expense of *Yuan Shao* (袁紹) [See Mayers' *Manual*, No. 967] who was unsuccessful in his military adventures. *Chu Ko Liang* (already mentioned) is said to have remarked of troops of *Yuan Shoo*, under the leadership of *Ts'ao Ts'ao*, that they were an assemblage of Ants or a gathering of Crows—(蟻聚之多、鳥合之衆)—formidable only in appearance, but dispersed as soon as collected. This last expression is used of friends, who, though numerous, are not to be depended upon in an emergency.

‘Although there may be thousands of words under his pen yet if in his breast there is no skill in plan, it is not true scholarship’ (筆下雖有千言、胃中寔無一策、非真學也。) This is one of several sayings attributed to *Chu Ko Liang*, in reference to a Minister of the Eastern *Wu*.

‘When half the empire of the Ming Dynasty has been lost, still to utter the *yu* character’ (大明的江山去了一半、仍說有字。) This saying refers to the troubled days of the Emperor *Ch'ung Cheng* (崇禎) when the Ming Dynasty was drawing to its close. The rebel *Li Tzu Cheng* (李自成) had taken so many cities, and so much territory, that the Emperor was in despair, and continually burned incense and resorted to divination, to ascertain the will of Heaven in regard to the domain of the Mings—whether it was to be divided or not. Heaven responded by giving him the *Yu* 有 character, whereupon the Emperor was greatly pleased. One Minister, however, fell to weeping upon hearing this announcement. The Emperor, in surprise, inquired the reason, and was reminded, in reply, that the characters *Ta Ming* 大明, ‘Great Ming Dynasty,’ when reduced more than half, formed the *Yu* character [the first two strokes of the *ta* character 大 and the *yüeh* 月 of the following character, forming together the *Yu* 有 character]. Here was, therefore, reason to fear that the rebels had already seized more than half of the Empire. The subsequent suicide of this Emperor, by hanging, when the rebels reached the gates of Peking, showed that this was a true estimate of the political condition of the Empire.

‘There is only one great stroke of luck in the world, and that was bought up by *Wang Hua Erh*’ (世上只有一个便宜、被王花兒買去了。) It is popularly believed that because the Emperor *Cheng Té* (正德 the eleventh of the Ming Dynasty) had no son, he was accustomed to make secret excursions, in disguise, among the people, on the plan of the Caliph Haroun al Raschid, with a view to finding some perfectly filial son whom he could adopt. Roaming about in the garb of a beggar clad in straw, he offered to sell himself, declaring that if any orphan would purchase him for a father, he would exact no

purchase money. Everyone ridiculed this absurd proposal, but a poor and fatherless youth named *Wang Hua* actually came forward, and took the beggar for his father. The latter tested *Wang Hua's* constancy to his newly formed filial relationship, by an hundred different experiments, but *Wang Hua* proved adequate to them all. At last the Emperor took his treasure to the palace, and made him his successor on the throne, when he became known in history as *C'lia Ching* (嘉靖)

'The *Wén* character when analyzed, discloses a Prince on this side and on that' (問字拆開，是左右爲君。). The Emperor *Cheng Té*, as mentioned above, had no son. When dangerously ill he cast about, to think who of all his numerous nephews would do for the throne, but he could fix upon no one of them who was at all suitable, for those who were not stupid were vicious. At length, however, he recollects a youth whose connection with the imperial family was extremely distant, whose father held office in *Ssu Ch'uan*. This lad was only eighteen years of age, and had accompanied his father the preceding year upon a visit to court, where he attracted the favorable notice of the Emperor, who now conceived the idea of sending for him with a view to make him his successor. His majesty, not unnaturally, feared that should this purpose become known, the nearer members of the imperial family would contrive some way to put the lad out of the way, before he could reach Peking at all. *Cheng Té* therefore resorted to craft. He sent a message to the young man's father, announcing that his son, upon his last year's visit to Peking, had been found to be guilty of certain disrespectful behavior to his own father, and ordering the latter to send his son to the Capital, to receive some admonition from the Emperor. Neither the lad nor his father could form the least idea what this strange order signified, no thought of the Emperor's real purpose having entered their minds. On parting with his parents to be conveyed by 'flying carts' to the court, the youth wept, and proceeded upon his solitary journey filled with sad forebodings. At an inn upon the route where the animals were fed, a person who tells fortunes by the analysis of characters, (測字的先生) happened to attract the young man's notice. He immediately resolved to try his fortune, and wrote the character meaning "to ask," (*wén* 問) which he presented to the fortune-teller to be interpreted, inquiring what should be the outcome of this sudden summons to Peking —whether auspicious or otherwise. The skillful analyser of characters at once pronounced the omens most favorable, on the ground that the character (*wén* 問), consisted of two characters for Prince (*chün* 君) one on each side [君、臣、問]. Although the young traveller was wholly unprepared to credit such a divination as this, he was easily persuaded to promise that when he became a Prince, he would send for the

fortune-teller to be his Minister. After the young man actually became Emperor (taking the style of *Chia Ching* 嘉靖), this promise was redeemed, and the diviner, whose name was *Yen Sung* (嚴嵩) became a most important Minister, but so bad a one that his Imperial Master was obliged to starve him to death by compelling him to beg with a silver bowl; as related in a preceding paragraph.

These sayings in regard to the origin of a famous Ming Emperor, with their various inconsistencies and absurdities, furnish a text for repeating and emphasizing some observations which have already been either explicitly made, or implicitly suggested. The great foes to correct historical knowledge among the common people in China, in addition to the ever-present 'struggle for existence' which frequently renders any kind or degree of education an utter impossibility, may be said to be three. First, the almost infinite voluminousness of such historical works as pretend to fulness, as well as the barren meagreness of the smaller compendiums. Their vast extent places the standard works of reference quite beyond the means of any but the comparatively rich. Imagine a state of society, where in a county (Hsien District) inhabited by thousands of scholars, there is known to be only one *History* (史紀) a work in seventy cases (*t'ao*), consisting probably of four hundred or five hundred volumes, sufficient in bulk for one or two cart-loads, and no part of this histroical wilderness, accessible to outsiders on any terms whatever! No wonder the Chinese proverb runs: 'If one wishes to be acquainted with the Past and the Present, he must read Five Cart-loads of books,' (要知古今事須看五車書). A work corresponding to the "Childs' History of England," in which every important event is accurately noted in its order, the connection between events clearly shown, and the whole presented in an interesting, compendious and attractive manner, would be of the greatest possible assistance in contributing to a popularization of historical knowledge in China. Aids of this kind, however, so far as appears, are absolutely lacking. Another enemy to popular historical knowledge is the little books so often cited, called Light Literature (閑書), frequently based upon some historical or semi-historical occurrence, in which, however, all but the merest outlines are not seldom perfectly unhistorical. The plots are woven with exclusive reference to making an exciting narrative. Thus a circumstance which in a standard epitome of history, (綱鑑) would perhaps be summarily dismissed in two lines, may be amplified in Light Literature into an entertaining volume. A popular story of this sort, has an immortality of its own, and will penetrate in every direction where true histroy can never reach. The other enemy of real historical

knowledge is two-faced—the omnipresent Theater, and the all-pervasive Story-teller. The Chinese are indeed the most patient of auditors, but not even a Chinese audience could be expected to listen with interest to the dulness of an ordinary Chinese history. The Theatrical representation, as well as the narrative of the Story-teller, are free and unfettered. They can start anywhere and go everywhere, can make everything out of nothing, and like skillful conjurers, can bring the most astonishing things out of a place which is visibly empty—to wit, their mouths. The consequence of these conditions is, that accurate information on historical subjects is by no means so easily obtained in China as might be expected from the number (absolutely great although always relatively small) of reading men or ‘scholars’ whom it is practicable to consult. The ordinary school-master may be said to be a kind of a mean between the more accomplished scholars above them and the positively or comparatively uneducated masses below them. Yet an ordinary school-master, taken at random, might not perhaps be able to give *exact* information, say in regard to the era of the Contending Kingdoms. The “Memorials of the Contending Kingdoms” (戰國志) he has not improbably read, but that was a long time ago. With the “Spring and Autumn Annals” of Confucius he may be familiar, although this is by no means certain, as that work is said of late years to be much neglected. The Contending States were about twenty in number, and in reading the Annals of twenty different states, it is difficult even for the memory of a Chinese teacher to remember at all times which is which. Besides this the knowledge of ancient geography which most Chinese possess is almost certain to be confused and imperfect. A graduate of Cambridge University, whose time had been chiefly given to mathematics, might not pass a good examination upon the details of the Saxon Heptarchy, although the Saxon Heptarchy is from five hundred to a thousand years nearer to our times than is the epoch of the Contending Kingdoms. Yet whatever his knowledge, or ignorance, we can not conceive that the Cambridge man’s acquaintance with the History of England should have been derived, partly from tales which he had heard his grandfather repeat, as they had been told by his grandfather, partly from recollections of historical plays, and the rest from the perusal of such productions as Jane Porter’s “Highland Chiefs” or Louisa Mühloch’s “Court of Henry the VIII.” Yet instances to which this supposititious case would form no very distant analogue, might be easily cited in China. The Chinese are at once the most learned and the most ignorant people in history.

A STUDY ON THE YIH KING.

1. *The Yi King.* Translated by James Legge. Oxford: 1882.
2. *Mutationum Liber. Cursus Literature Sinacæ.* Vol. III., pp. 520—619.
P. Angelo Zatoli, S. J. Chang-hai: 1880.
3. *A Translation of the Confucian Yih King, or the "Classic of Change."*
By the Rev. Canon McClintie, M. A. Shanghai: 1882.
4. *The Quarterly Review:* July, 1882. Art. V.—Chinese Literature.

FEW books have occupied the attention of so many students as the volume of the Chinese classics which is designated "The Yih King" or the Book of Changes. Dr. LEGGE having stated the fact that, quotations from 218 commentators on this work are found in the Imperial Kang-hi edition of it, says, "I may venture to say that 218 are hardly a tenth of the men who have tried to interpret this remarkable book, and to solve the many problems to which it gives rise." The fact that we have four translations of it into European languages—three of which have appeared within the last ten years—is evidence of the interest with which it is regarded by students in the West.

The appearance of Prof. LEGGE's Translation, with its very valuable Introduction, gives all persons greater advantages for understanding this book than they have hitherto had. We propose in this paper to present from Dr. LEGGE's Introduction some of the views which he, after a long and laborious study of the work itself and some of the standard Chinese Commentaries on it, holds in regard to its antiquity, the authorship of its several parts and its general meaning; and also the opinion of others on some of these points.

The Yih King comprises four integral parts, viz: The 64 lineal figures of Fuh-ki, the explanation of these figures by king WEN, the explanation of these figures by the duke of CHOW, and the Appendixes, styled the "Ten Wings," which are commonly ascribed to CONFUCIUS. It is thus seen that the several parts are of different dates. Fuh-ki lived, according to Dr. LEGGE, b.c. 3322, according to Mr. MAYERS and the other authorities b.c. 2852. King WEN made his explanation b.c. 1143; the duke of CHOW, some thirty-four years after king WEN wrote his, say b.c. 1108; and the Appendixes were written say from b.c. 485 to 400.

In most of the Chinese editions of the Yih King parts of the Appendixes are printed in continuity with the explanations of king WEN and the duke of CHOW; the other parts of them are printed in separate chapters after the whole 64 figures have been explained. All the translators have conformed their translations to this, the most common arrangement of several parts. But Dr. LEGGE has separated the explanations by king WEN and duke of CHOW, which

he styles the Text, from the Ten Wings, which are ascribed to CONFUCIUS, and has arranged them all under seven Appendixes. There are evident advantages from this arrangement, as it keeps the writings of the different authors separate and distinct.

Dr. LEGGE describes the Yih King as consisting of "a text in explanation of certain lineal figures, and of appendixes to it;" and expresses the opinion that the former was composed in the twelfth century B.C., and that the Appendixes were composed between six and seven centuries *after* the Text. He then gives the following "account of what we find in the Text, and how it is deduced from "the figures:—

"The subject-matter of the Text may be briefly represented
 "as consisting of sixty-four short essays, enigmatically and symboli-
 "cally expressed, on important themes, mostly of a moral, social, and
 "political character, and based on the same number of lineal figures,
 "each made up of six lines, some of which are whole and the others
 "divided.

"The first two and the last two may serve for the present
 "as a specimen of those figures: and .

The Text says nothing about
 "their origin and formation. King Wän takes them up, one after
 "another, in the order that suits himself, determined, evidently, by
 "the contrast in the lines of each successive pair of hexagrams, and
 "gives their significance, as a whole, with some indication, perhaps, of
 "the action to be taken in the circumstances which he supposes them
 "to symbolise, and whether that action will be lucky or unlucky. Then
 "the duke of Kâu, beginning with the first or bottom line, expresses,
 "by means of a symbolical or emblematical illustration, the signi-
 "ficance of each line, with a similar indication of the 'good or bad'
 "fortune of action taken in connection with it. The king's inter-
 "pretation of the whole hexagram will be found to be in harmony with
 "the combined significance of the six lines as interpreted by his son.

"Both of them, no doubt, were familiar with the practice of
 "divination which had prevailed in China for more than a thousand
 "years, and would copy closely its methods and style. They were
 "not divining themselves, but their words became oracles to subse-
 "quent ages, when men divined by the hexagrams, and sought by
 "means of what was said under them to ascertain how it would be
 "with them in the future, and learn whether they should persevere
 "in or withdraw from the courses they were intending to pursue.

" I will give an instance of the lessons which the lineal figures are " made to teach, but before I do so, it will be necessary to relate what " is said of their origin, and of the rules observed in studying and " interpreting them. For information on these points we must have " recourse to the Appendixes; and in reply to the question by whom " and in what way the figures were formed, the third Appendix " supplies us with three different answers:—

" (i) The 11th paragraph of Section ii [of 3rd Appendix] says:—

" 'Anciently, when the rule of all under heaven was in the hands of Pâo-hsî, looking up, he contemplated the brilliant forms exhibited in the sky; and looking down, he surveyed the pattern shown on the earth. He marked the ornamental appearances on birds and beasts, and the (different) suitabilities of the soil. Near at hand, in his own person, he found things for consideration, and the same at a distance, in things in general. On this he devised the eight lineal figures of three lines each, to exhibit fully the spirit-like and intelligent operations in and to classify the qualities of the myriads of things.'

" Pâo-hsî is another name for Fû-hsî, the most ancient person-age who is mentioned with any definiteness in Chinese history, while much that is fabulous is current about him. His place in chronology begins in B.C. 3322, 5203 years ago. He appears in this paragraph as the deviser of the eight kwâ or trigrams. The processes by which he was led to form them, and the purposes which he intended them to serve, are described, but in vague and general terms that do not satisfy our curiosity. The eight figures, however, were, ☰, ☱, ☲, ☳, ☴, ☵, ☶, ☷; called khien, tui, li, kän, sun, khân, kän, and khwang; and representing heaven or the sky; water, especially a collection of water as in a marsh or lake; fire, the sun, lightning; thunder; wind and wood; water, especially as in rain, the clouds, springs, streams in defiles, and the moon; a hill or mountain, and the earth. To each of these figures is assigned a certain attribute or quality which should be suggested by the natural object it symbolises; but on these attributes we need not enter at present.

" (ii) The 70th and 71st paragraphs of Section i give another account of the origin of the trigrams:—

" 'In (the system of) the Yî there is the Great Extreme, which produced the two I (Elementary Forms). These two Forms produced the four Hsiang (Emblematic Symbols); which again produced the eight Kwâ (or Trigrams). The eight Kwâ served to determine the good and evil (issues of events), and from this determination there ensued (the prosecution of) the great business of life.'

" The two elementary Forms, the four emblematic Symbols, " and the eight Trigrams can all be exhibited with what may " be deemed certainty. A whole line (—) and a divided " line (— —) were the two I. These two lines placed over " themselves, and each of them over the other, formed the four " Hsiang.— ; — — ; — — ; — — . " The same two lines placed successively over these Hsiang, formed " the eight Kwâ, exhibited above."

" It is a moot question who first multiplied the figures from the " trigrams universally ascribed to Fû-hsi to the 64 hexagrams of " the Yî. The more common view is that it was king Wän; but " Kù Hsi, when he was questioned on the subject, rather inclined " to hold that Fû-hsi had multiplied them himself; but he declined " to say whether he thought that their names were as old as the " figures themselves, or only dated from the twelfth century B.C. " I will not venture to controvert his opinion about the multiplic- " ation of the figures, but I must think that the names, as we have " them now, were from king Wän."

" (iii) The 73rd paragraph of Section i, with but one paragraph between it and the two others which we have been considering, gives what may be considered a third account of the origin of the lineal figures:—

" Heaven produced the spirit-like things (the tortoise and the " divining plant), and the sages took advantage of them. (The opera- " tions of heaven and earth are marked by so many changes and trans- " formations, and the Sages imitated them (by means of the Yî). Heaven " hangs out its (brilliant) figures, from which are seen good fortune and " bad, and the sages made their emblematic interpretations accordingly. " The Ho gave forth the scheme or map, and the Lo gave forth the writ- " ing, of (both of) which the sages took advantage.'

" The words with which we have at present to do are— " 'The Ho (that is, the Yellow River) gave forth the Map.' This " map, according to tradition and popular belief, contained a scheme " which served as a model to Fû-hsi in making his 8 trigrams. Apart " from this passage in the Yî King, we know that Confucius believ- " ed in such a map, or spoke at least as if he did.* In the 'Record " of Rites' it is said that 'the map was borne by a horse†; and the " thing, whatever it was, is mentioned in the Shû as still preserved " at court, among other curiosities, in B.C. 1079.‡ The story of it, " as now current, is this, that 'a dragon-horse' issued from the

* Analects, IX, viii.

† Lî Ki, VIII, iv, 16.

‡ Shû, V, xxii, 19.

"Yellow River, bearing on its back an arrangement of marks, from which Fû-hsî got the idea of the trigrams.

"All this is so evidently fabulous that it seems a waste of time to enter into any details about it.

"My own opinion is, that the second account of the origin of the trigrams and hexagrams is the true one. However the idea of the whole and divided lines arose in the mind of the first framer, we must start from them; and then, manipulating them in the manner described, we arrive, very easily, at all the lineal figures, and might proceed to multiply them to billions. We cannot tell who devised the third account of their formation from the map or scheme, on the dragon-horse of the Yellow River. Its object, no doubt, was to impart a supernatural character to the trigrams and produce a religious veneration for them."

"But all the work of prince *Khang* or king *Wân* in the *Yî* thus amounts to no more than 64 short paragraphs. We do not know what led his son Tan to enter into his work and complete it as he did. Tan was a patriot, a hero, a legislator and a philosopher. Perhaps he took the lineal figures in hand as a tribute of filial duty. What had been done for the whole hexagram he would do for each line, and make it clear that all the six lines 'bent one way their precious influence,' and blended their rays in the globe of light which his father had made each figure give forth.

"At length I come to illustrate what I have said on the subject-matter of the *Yî* by an example. It shall be the treatment of the seventh hexagram , which king *Wân* named *Sze*, meaning Hosts.

"The hexagram *Sze* is composed of the two trigrams *Khan* and *Khwâin* [the latter placed above the former] exhibiting waters collected on the earth; and in other symbolisms besides that of the *Yî*, waters indicate assembled multitudes of men.....The name which king *Wân* gave the figure shows, however, that he saw in it 'the feudal hosts in the field.'

"Looking again at the figure we see that it is made up of five divided lines and of one undivided. The undivided line occupies the central place in the lower trigram,—the most important place, next to the fifth, in the whole hexagram. It will represent, in the language of the commentators, 'the lord of the whole figure,' and the parties represented by the other lines may be expected to be

" of one mind with him or obedient to him. He must be the leader
" of the hosts. If he were on high, in the fifth place, he would be
" the sovereign of the kingdom. This is what king Wān says:—

" ' Sze indicates how (in the case which it supposes), firmness and
" correctness, and (a leader of) age and experience, there will be good
" fortune and no error.' "

The Duke of Kāu expands it thus:—

" ' The first line divided, shows the host going forth according to the
" rules (for such a movement). If those (rules) be not good, there will be
" evil.' The second line divided, shows (the leader) in the midst of the
" hosts. There will be good fortune and no error. The king has thrice
" conveyed to him his charge. The third line, divided, shows how the
" hosts may possibly have many commanders:—(in such a case) there
" will be evil. The fourth line, undivided" shows hosts in retreat: there
" is no error. The fifth line, divided, shows birds in the fields which it
" is advantageous to seize (and destroy). There will be no error. If the
" oldest son lead the host' and younger men be (also) in command,
" however firm and correct he may be, there will be evil. The topmost
" line, divided, shows the great ruler delivering his charges (to men who
" have distinguished themselves), appointing some to be rulers of
" states, and others to be chiefs of clans. But small men should not be
" employed (in such positions).' "

The above is a specimen of what I have called the essays that make up the *Yi* of *Kāu*. So would king Wān and his son have had all military expeditions conducted in their country 3000 years ago.

" Sze is a fair specimen of its class. From the other 63
" hexagrams lessons are deduced, for the most part equally good
" and striking. But why, it may be asked, why should they be con-
" veyed to us by such an array of lineal figures and in such a farrago
" of emblematic representations? It is not for the foreigner to insist
" on such a question. The Chinese have not valued them the less be-
" cause of the antiquated dress in which their lessons are arrayed.
" Hundreds of their commentators have evolved and developed their
" meaning with minuteness of detail and a felicity of illustration
" that leave nothing to be desired. It is for foreign students of
" Chinese to gird up their loins for the mastery of the book instead
" of talking about it as mysterious and all but inexplicable."
See pp. 2 to 26.

In the third chapter of his introduction Dr. LEGGE presents his views of the authorship of the Appendixes and their contents. He says:—

" They are reckoned to be ten, and called the Shih *Yi* or 'Ten
" Wings.' They are in reality not so many; but the Text is divided
" into two sections, called the Upper and Lower, or, as we should say,

"the first and second, and then the commentary on each section is made to form a separate Appendix. I have found it more convenient in the translation which follows to adopt a somewhat different arrangement."

Prof. LEGGE arranges the "Ten Wings" under seven Appendixes, dividing some of them into two sections. The authorship of all the Ten Wings has been ascribed to CONFUCIUS by the Chinese commentators and by all the translators except Dr. LEGGE. He thinks from an examination of the fifth, sixth, and seventh wings which are comprised in his third and fourth Appendixes, that he finds internal evidence that they were not prepared by him; and thus, having fixed a doubt of his being the author of these three, he concludes he is not the author of any of them. Yet he says, "I do not doubt, however, that they belong to what may be called the Confucian period, and were produced some time after his death, probably between b.c. 450 and 350." CONFUCIUS died b.c. 478. Dr. LEGGE states that all the Appendixes have been ascribed to CONFUCIUS with nearly the same unanimity as the text is ascribed to king WEN and the duke of CHOW.

The historian SZE-MA-KHIEN, whose 'Historical Records' appeared 100 years before our era, expressly ascribes them all to CONFUCIUS, except the last two, which he does not mention at all, and this was, no doubt, the common belief in the fourth century after the Sage's death. And this continues to be the "all but unanimous opinion of Chinese critics and commentators" to the present time. Whether Dr. LEGGE has succeeded in setting aside this opinion, which has come down through these more than 2000 years, every sinologist will judge for himself. The testimony in favour of the belief that CONFUCIUS was the author of the Appendixes is more reliable than the testimony to the authorship of the Text which Dr. LEGGE accepts as reliable; because the Appendixes were written so much nearer to the time of the preparation of reliable history. The opinion does not imply that they were written out in full by his own pen, but that they contain his views and teachings, in regard to the Text, as he had taught them to his disciples. We refer our readers to Dr. LEGGE's book for his clear statement of the contents of the Appendixes. See pp. 31—55.

Another point on which Dr. LEGGE differs from the Chinese commentators and other foreign authorities is the question of the antiquity of the Yih King. P. REAIS states that the "Y-king is the first and most ancient of all the Chinese Books which are styled classical." Canon McCATCHIE says, "The Yih king, or Book of Change, is regarded by the Chinese with peculiar veneration, not only as being the most ancient of their classical writings," &c. The writer of the article in

the *Quarterly Review* says, "Thus, though Chinese historians are "doubtful as to when and by whom the *Yih king* was written, common consent proclaims it to be the oldest work in their literature." While Dr. LEGGE writes:—"The Shû is the oldest of the Chinese "classics, and contains documents more than a thousand years earlier "than king Wän. Several pieces of the Shih King are also older than "anything in the Yî; to which there can thus be assigned only the third "place in the point of age among the monuments of Chinese literature."

On this point, which Dr. LEGGE moots, there is some facts to sustain the positions which the different disputants occupy. It being readily admitted by all that some parts of the Shû and She are older than the explanations of king WEN and the duke of Chow, no one contends that the *explanations* of the figures are older than these parts of the Shû and the She. But as lineal figures are the basis of the Yih King, and are an *essential* part of the book; and as *these* are admittedly *older* than any document in the Shû by a thousand years, according to Dr. LEGGE himself, it would appear that the Chinese are correct in their universal agreement in regarding the Yih King as the oldest monument of Chinese literature. It is not, however, supposable that these lineal figures existed in the long interval from the time of FUH-HI b.c. 2852 to the time king WEN wrote his explanation b.c. 1143. It is most reasonable to suppose that some explanations were handed down with them either oral or written. It is also most probable that king WEN embodied the most of these traditional explanations in what he wrote. On this surmise there are found in the Yih not only lineal figures which have come down from the highest antiquity of this nation but the substance of the traditional explanations of them. The reasons which sustain this surmise are these: These figures were regarded with great veneration or superstition at even that early period by the people. They were used, as there is every reason to believe, in divination. It is not supposable that any one, however honored among the people could have substituted *new* explanations to figures so used and so superstitiously regarded. It is, however, a very probable surmise that one so regarded as king WEN could enlarge and fix the traditional explanation so that it would be accepted as the authoritative one.

In an article in the *Quarterly Review* for July, 1882, on Chinese Literature, the writer gives his opinion of the Yih King thus:—"Legend attributes the basis of the work which consists of eight "diagrams of whole and divided straight lines, to the Emperor "Fuh-hi, or Mih-hi as he is also called, who is said to have reigned

[January-

" from 2852 to 2737 B.C. These eight diagrams, by means of new combinations of their parts, were multiplied into sixty-four hexagrams. But by whom this was done is a disputed point. Some native authorities say that the new combinations were designed by Mih-he himself; others, by Shin-nung (B.C. 2737-2697); some, by the Great Yu, who drained off the water of the flood (B.C. 2255-2205); and others again, by Wän Wang (B.C. 1231-1135). One of the sixty-four hexagrams stands at the head of each chapter, and is followed by a few sentences which form the original text. With regard to the authorship of these sentences, also, authorities differ, but there is good ground to believe that, if they were not by Mih-hi himself, they were the work of a contemporary. Following the principal sentence of the text and interspersed with the remaining paragraphs, come commentaries (Twan and Seang) which are attributed by many Chinese writers to Wän Wang and his son Chow Kung respectively, though modern critics incline to the belief that Confucius, who also wrote a commentary on the whole work, was their real author.

" This uncertainty as to the authorship of *Yih king* finds its counterpart in the doubts which exist as to its meaning. 'The philosophy of the *Yih king* is deep,' is the favourite evasive reply of Chinese scholars, when asked to explain its drift. That as early as the Chow Dynasty (B.C. 1122-255) it was regarded as a work on divination there can be no doubt; and when the Emperor Shi Hwang-ti (B.C. 221-209), in order to check that learning among the people which he feared might make them brood over and discuss his mandates, ordered the destruction of all books except such as had reference to divination, medicine and husbandry, the *Yih king* was saved as belonging to the first category. Authors in subsequent times have discovered that it bears a moral and political meaning; and vague generalities, such as that it 'embodies the virtues of Heaven and Earth, the brightness of the sun and moon, the order of the four seasons, and the good and evil fortunes pertaining to gods and devils' are employed to conceal the prevailing ignorance of its contents. The meaning of the text, as understood by this last School, has lately been ably and faithfully set forth in the translation of *Yih king* by Dr. Legge, which forms the sixteenth volume of Max Müller's 'Sacred Books of the East.' Those who take a pleasure in seeing how

'Mens infirma hominum celi perrumpere claustra
Cum studet, in tenebras præcipitata ruit'

" will be amply gratified with the contents of this volume, which while it illustrates the ingenuity of native scholars, fully justifies our

" remarks on their failure to understand the true nature of the work.

" Neither, then, as to its authorship nor its meaning do Chinese
" writers speak with any certainty. Probably no book in the world has
" been so largely commented on as the *Yih king*, and certainly no
" book has kept its own secret so close and for so many centuries. The
" riddle has been before the Chinese literary world for more than three
" thousand years; it has exercised the ingenuity of the keenest intellects
" of every age; and it remains at the present day as much a mystery as
" when, according to current belief, Wān Wang sat poring over the
" original text in his prison cell. This uncertainty is suggestive of the
" probability, that the true explanation of the riddle lies beyond
" the ken of the critics and the commentators. It is impossible to sup-
" pose that, had they been in possession of the full materials for
" investigation, they would one and all have failed to arrive at the true
" conclusion of the matter. Recent research has shown that this pro-
" bability may be accepted as a certainty, and the key to the mystery,
" which was been beyond the reach of Chinese scholars who know no
" other language than their own, and who are but very imperfectly
" acquainted with its archaic form, has within the last few months
" been revealed to a French scholar, M. Terrien de La Couperie, who,
" bringing his knowledge of the ancient languages of Babylonia to
" bear on the question, has opened the seals of the book which has
" been practically closed for upwards of thirty centuries.

" But this discovery is but a part, and a small part, of the revelation
" made through the same instrumentality of the origin of the people
" and language of China. The long interval between the arrival of the
" Chinese in China and the beginning of a connected history of the race
" has served to obliterate among them all traces of their origin; and,
" though it is a recognized fact that they were immigrants from a for-
" eign land, there exists no legend, much less any record, of whence
" they came. But they came as a civilized people. They possessed a
" knowledge of writing, of agriculture, and of astronomy, and they
" were versed in the art of government. Before such civilized
" invaders, the aborigines, who were not themselves without some
" culture, were destined to give way and were forced to accept with
" the yoke of the Chinese the language they brought with them.
" This it is that has betrayed their origin, and by means of which
" we are able to trace them back through the misty ages of anti-
" quity to the regions of Susiana. The Akkadian syllabaries
" brought by George Smith and others from Babylonia furnish an
" identity of words and hieroglyphs, which shows beyond reasonable
" doubt an unmistakable affinity between the written characters
" of that region and of ancient China. We have no intention of

" introducing here long lists of words to illustrate our assertion,
" but those interested in the subject will find the question worked
" out in a paper by M. Terrien de La Couperie, lately printed in the
" *Journal of the Society of Arts*."

" But the cuneiform syllabaries have done more than furnish
" isolated instances of identity. A careful investigation into their con-
" tents undertaken by M. Terrien has been rewarded by the discovery
" of fragments identical with the *Yih king* in the Akkadian language.
" From these it appears that, instead of being entirely a work on
" divination, or the depositary of any deep philosophical lore, it con-
" tains syllabaries illustrating the meaning of the word or words
" following the diagram at the head of each section. Other chapters
" consist, some of astrological formulæ, some of ephemerides, and
" some of ethnological facts relating to the tribes of the country, but
" all taking the form of vocabularies, and therefore insusceptible of
" translation in the sense in which every commentator from Confucius
" downward has attempted to deal with them. To those unacquainted
" with the history of Chinese words, it will appear passing strange
" that in the time of Confucius the original sounds of the written
" characters should have undergone so complete a change that the
" text of *Yih king* should have become unintelligible. Yet so it was,
" and the truth is confirmed by the fact that successive commen-
" tators have shown an increasing inability to understand its mean-
" ing. Not only were the words changed, but the characters which
" represented them underwent transformations. There can be no
" doubt that a large number of the characters in the *Ku Wän* or
" ancient writing, were used phonetically, and that, after the long
" night which settled down on literature before the time of Confucius,
" these, owing to dialectical influences and phonetic decay, having
" lost all traces of their original value, re-appeared as unintelligible
" signs on the revival of learning. The history of the first Han
" Dynasty (B.C. 206-25 A.D.) gives some curious details of the efforts
" made, at the time of which the historian wrote, to encourage a study
" of the written characters and to recover the old sounds. A law was
" made, we are told, that at the periodical examinations any youth
" who was able to write nine thousand characters was to be made
" a royal historiographer, and that those who showed themselves
" proficient in the six different forms of characters should receive
" appointments as presidents of boards, historiographers, court
" annalists, and legal historians. It was further enacted, also,
" that any official using any incorrect characters in an address to the
" throne was to be degraded. Notwithstanding, however, every
" effort to recover a knowledge of the ancient characters, there

" existed so general an ignorance of their sounds, that it became
" necessary to have recourse to the scholars of the neighboring state
" of Ts'i, among whom still lingered a tradition of their value.

" But prior to this, and before the time of Confucius, the pages of
" the historians showed large lacunæ, testifying to their inability to
" reproduce the ancient characters. Already at this period the large
" seal characters invented by Shi Chow (about B.C. 827-782) had come
" into vogue, and widely as these differed, we are told, from ancient
" texts which were subsequently found in the wall of Confucius's
" house, they suffered a still further deterioration during the T'sin
" Dynasty (B.C. 255-206), when, in obedience to the necessity arising
" from further phonetic changes which had taken place, the lesser seal
" character was designed and brought into general use. Yet another
" change took place a little later, when the *Li shu* or official writing
" was introduced, which again in turn gave place, after numerous
" modifications, to the characters as we now have them. Enough has
" been said to show that, far from possessing that immutability
" generally attributed to them, Chinese words and characters have
" from time to time undergone many and great changes, and viewed
" in this light it becomes quite intelligible that the *Yih king* presented
" difficulties to Confucius which he was unable to explain.

" Recent scholars have shown conclusively the common origin of
" the Babylonian and Chinese civilization, and the relation existing
" between the Chinese and the Akkadian written languages. . . .

" Abundant evidence might be adduced from the true meaning of
" the *Yih king*, to show that this, the earliest extant Chinese work was
" of foreign origin. The probability is, that the first immigrants into
" China brought it with them from the cradle of their race, or at all
" events from their latest home. Chinese records speak of Naih-
" wangti (*i.e.* Nakhotni) and his immediate successors as the author's
" of numerous works, and if we are to accept the authority of the
" *Ts'o chuen*, there did exist in the time of Ch'au kung (B.C. 1052-
" 1001) works of which they were believed to be the authors, and
" which were written in a character that was unintelligible to all
" except a few scholars. We are told that on one occasion the King
" of Ts'oo, pointing to an official named I Siang, said, "There is a
" good historiographer; he can read the "Three Fun" (said to have
" been written by Mih-hi, Shin nung, Naihwangti), the "Five Tien"
" (by the succeeding five Emperors?) the "Eight Sih," and the
" Nine Kew." And in the official record of the administrative
" system of the Chow Dynasty (B.C. 1154-255) it is mentioned that
" the Recorders were charged among other duties with that of

"preserving the 'books of the three great sovereigns and of the five rulers.'"—*Quarterly Review*, 1882, pp. 124-133.

It will be very easy for M. TERRIEN to furnish indisputable proof in support of his opinion that the Yih King is a monument of a literature existing in Central Asia before the ancestors of the present Chinese came to China, and was brought with them at the time of their emigration, or received from there at some subsequent period, but of which fact no record is found in Chinese history or legend. It is in this way: Are the eight original trigrams, or any, or all, of the 64 hexagrams, which are an integral part of the Yih King, found in the Akkadian syllabaries which have been examined by him? If they are then he has only to produce them to satisfy most persons that this fact establishes the origin of the Chinese figures; for it would not be supposable that such arbitrary figures could be found among two adjoining peoples and not have a common origin. But if none of the lineal figures are found among these ancient records of Babylonia then it will be doubted whether the fragments which M. TERRIEN has found "are identical with the Yih King." The passage on the 129th page of the *Review* does not make it clear whether such figures have been found or not. We therefore wait with great impatience the appearance of the promised translation of the Yih King which is to be made with light derived from these Akkadian records. We call M. TERRIEN's attention to this particular point, and ask him to furnish his readers with such figures as he may have found. The reason why the fragment, identical with the Yih King will not be satisfactory apart from any of the figures is this: The Text of the Yih is so differently understood by all those who have translated it that the fragments will not agree with these translations. If M. TERRIEN gives us a translation differing yet again from those already made and agreeing with "the fragments," it will not be considered satisfactory for obvious reasons. But if he can present any number of the trigrams or of the hexagrams then the matter will admit of no doubt.

This would not appear to be the time to express a final opinion of this book which is regarded with such a high degree of reverence by the Chinese. Still, while waiting for the promised translation of M. TERRIEN and Prof. DOUGLAS, we may make some remarks which will remain true under every circumstance. The high estimate in which it is held by Chinese rests upon no solid foundation, for all the translators agree in the opinion that there is very little of philosophy or science in its pages. This reverence for it is based first upon the great antiquity of the figures and their supposed supernatural origin,

second, because of its use in divination and the widely held opinion that a complete knowledge of it would enable the fortunate possessor to foretell all future events. By a more influential class it is held that it contains "a deep philosophical lore" which would contribute largely to the greatness of all successful students of its pages. This impression in regard to it was fixed in the minds of the Chinese by the saying of Confucius: "If some years were added to myself I would give fifty to the study of the *Yî*." But none of these considerations commend the work to the foreign student as of special value. Besides the fact that it has been used for more than 2000 years for the purposes of divination must lead all considerate minds to regard it as having exercised but little influence for good upon the great number of students who, during these long ages, have poured over its pages with untiring assiduity. It may be most earnestly desired that some work would be prepared and received by the people which would be indeed a mine of true philosophical and scientific lore, and which would come to hold the same place in the reverence of this people as the *Yih King* has so long held, and from which the students thereof would obtain a correct knowledge of philosophy and science, arts and religion.

We have purposely not spoken of the several translations. In the nature of things, the usual principles of translation cannot be applied to writings which are enigmatical and designedly expressed in symbolical language. Dr. LEGGE says of his first translation, made in 1854, "I endeavored to be as concise in my English as the original Chinese was. I followed in this the example of P. REGIS and his coadjutors in their Latin version. But their version is all but unintelligible, and mine was not less so."—Preface, p. v. Canon McCATCHIE says: "This is the key [Comparative Mythology] which I have applied to open the mysteries of this interesting Classic."—Preface, p. v. Using this key to interpret its mysteries Canon McCATCHIE wrote what he conceived to be the meaning of the enigmatic language. And none will accept his meaning but those who have the same conception in their own minds. In regard to the principles which guided him in this translation Dr. LEGGE says: "It is vain therefore for a translator to attempt a literal version. When the symbolic characters have brought his mind en rapport with that of his author, he is free to render the ideas in his own or any other speech in the best manner that he can attain to."—Preface, p. xv. A translation made on such a principle does not give the reader what is written in the original, but the conception which the translator has of the meaning of the enigma-

tical and symbolic language. In other words it is an exposition not a translation. A literal translation of the Yih King would necessarily be in a great measure unintelligible, because in the original it is enigmatic. Translations made with the view of giving the meaning of the enigmas will be different, the one from the other, because each translator has a different understanding of the enigmas. Readers will accept or reject the several meanings according to their own conceptions of the original.

A STUDENT.

CHINESE EMIGRATION.

OUR steamer was lying in a port of south China, discharging rice brought from Shanghai, and taking on board cargo for Europe. On the morning of the third day numbers of Chinamen, with small quantities of baggage, began to take up their station on the covered wharf alongside of which our ship was placed. By about nine o'clock the wharf was crowded, leaving only room enough for the coolies to pass along with loads of goods which were being rapidly dropped down into the capacious hold of the vessel. Till noon and even later the loading went on, with no interruption other than that caused by one or two rushes made for the ship by the waiting crowd. These rushes were promptly met and successfully resisted by the officers and crew, some of whom, it was noticed, were armed with short sticks resembling policemen's batons as to size and shape, but which were in reality only pieces of fire wood selected from a pile of bundles which had already come on board and been stowed on deck. Rough and ready however as these truncheons were, they did good service, and though not harshly used, kept the decks clear till the loading would be completed. Rumour had got about among us, the European passengers, that the cargo would be all in by sometime shortly after midday, and we were waiting about to see how our Chinese fellow-passengers would get on board. About half-past two in the afternoon, we were suddenly startled by a noise as of hundreds of voices shouting simultaneously in great excitement, and mixed with it the rush and trampling of many feet. Hurrying to the saloon door we found a deluge of frantic men rushing along the planks leading to the ship, jumping from the end of the gangways on to the deck, and streaming down the hatchways into the hold, and in a few seconds the flood of human beings had spread itself over the whole of those parts of the ship which had been abandoned to it. The clamour and bustle

seemed if anything, to increase, and the babel of sounds was deafening, coming up even from the under saloon through the gratings of the ventilators. The eagerness of the Chinese to get on board was intense, and they carried everything before them by mere weight and numbers, coming in not only by the entrances prepared for them but pouring over the bulwarks where that seemed a more direct way. A most easily embarked cargo was this living freight; those on duty with their short sticks had only to cease defending the ship and in poured the flood of men. The first thing many of them did on coming on board, was to throw down a mat on the first space of unoccupied deck they found, and they would then stand by contentedly regarding the rush of men with dirty feet passing over their mat, and trampling it into unsightliness, seemingly not annoyed at the destruction of the mat, as long as they could thus claim for their use on the voyage the place it covered. A vast deal of bustle took place in getting on board the baggage they had with them. For eight hundred men the whole amount was very small, but in the terrible hurry in which all was being done, the embarkation of the baggage was a confusing business, all the more so as the owners seemed anxious lest, when they were engaged over their goods, some one else should occupy the positions which they had claimed. There were a good many bamboo chests, but the bulk of the possessions of these passengers seemed to consist of baskets of provisions, cooking pots and little stoves, water in wooden casks and earthenware jars, of which last one broke in coming on board, charcoal, fruit such as oranges, and, in one or two instances, small coops with live chickens.

It soon began to appear that the immense hurry and rush with which all the coming on board had been marked was not uncalled for. In about half an hour, or perhaps forty-five minutes after the gangway had been abandoned to the waiting crowd, the steamer began to cast off from the wharf and swing out to her anchor. The embarkation had not yet been completed, but what remained had to be done by means of small boats, and involved a good deal of dangerous-looking climbing on the part of the passengers, and a good deal of troublesome hoisting of their belongings. On returning to the saloon we found that, while we had been staring at the stampede, the British Consul had arrived and left cards for the lady passengers. As soon as all the Chinese seemed to be on board measures were taken to inspect them. They were all sent up out of the hold, massed on one part of the ship, and made, one by one, to pass in review before the assembled officials, the British Consul standing and

counting, himself, each one as he passed, and stopping the procession now and again to question some boy or other emigrant whose case seemed to call for remark. The Chinese officials, of whom two were present, one representing the local land authorities, took the inspection more easily, one of them sitting quietly on a folding chair which his attendants had brought with them, and both of them leaving the real work of inspection to their underlings. Behind these officials, at the place of inspection, stood a few Chinese, said to be on the outlook for fugitives, but the review passed quietly off and no fault was found with any of the eight hundred who were leaving their country. In the whole company there were only three children and five women, one of these last being recognised by the by-standers as having displayed great trepidation as she came, with hurrying yet hesitating step, up the sloping plank which formed the narrow bridge over the yawning chasm between the wharf and the ship's side. The passengers passed muster all right. The personal counting even of the exact British Consul failed to make out one too many, the doctor detected no symptoms of disease, the sixteen Chinese cooks were called up and put in an appearance, the cooking ranges stood in an imposing row close at hand, the other arrangements and provisions seemed to give satisfaction, and the Customs' officials, British and Chinese, after making their adieus and wishing us a good voyage, descended to their boats and pulled away. Getting up our ladder and anchor we stood out into the river, and, after watching the intricacies of navigation in piloting a large ship through a crowded anchorage in a swift current, we found the shore of China rapidly receding, and were at full liberty and leisure to realise our position.

On coming from the north towards this Chinese port rumour began to be current among the crew that we were to take on some seven hundred Chinese passengers. Immediately after our arrival we found the report confirmed, and among the evidences we had of its truth were men setting up cooking ranges on deck, and a foreigner engaged with measuring tape and note-book calculating the superficial area of the deck and holds, after deducting the space occupied by steam winches and other encumbrances. Report too had it that for every nine superficial feet of area we were entitled to carry one passenger, and we soon learned that the inspection and numbering of the crowd on board resulted in our being declared to be a few within the number which the vessel might legally carry. And so there we were with some 798 (seven hundred and ninety eight) Chinese and 57 (fifty-seven) Europeans—a boatload of 855 (eight hundred and fifty five) in all. Going down into the hold—the fore-

hold especially—was an impressive sight. The whole of the immense space seemed occupied with reclining human beings, here and there could be discerned a long line of baggage, the top of which was also covered with men. The smell was strong, the heat oppressive, and the fluttering of the fans, which every one seemed to possess, made the place seem as if it were an immense cave whose dim depths were filled with bats about to take wing when disturbed by the entrance of the visitor. Here and there might be seen a company lying round a lamp smoking opium, and as the eye became more accustomed to the darkness the sides of the hold could be seen to be hung with parcels and baggage suspended on sticks inserted in the open plankwork which protects the skin of the ship from being damaged by the cargo. The passengers were evidently pleased with their quarters and had laid themselves down over the entire space; leaving no lanes for walking, so that comers and goers had to make their way out and in by treading on their neighbours' mats. Though so closely packed, these nearly eight hundred men behaved very well during the eight days they were on board. It says a great deal for the peaceable nature of the Chinese, that though they must have been a great inconvenience to each other, not more than once in two days did disagreements among them go so far as to give rise to fights in which wounds were received which needed surgical skill to dress them. Only one man's case seemed alarming, and he came along the deck, as was remarked, "bleeding like a pig" from a wound in the head, and on another occasion, four men presented themselves together, with bleeding evidences of a fray. All that we could learn about these cases was that they had originated in one man occupying the place or drinking the water belonging to another. Quite as likely, however, the quarrel arose from gambling, which on account of being a fruitful source of trouble, was strictly prohibited, but no doubt indulged in, as it is an amusement dear to the heart of Chinese under most circumstances, and possessing attractions almost irresistible to men situated as our companions were. Though I went among them frequently and at unsuspected times, I saw very little of this vice among them, and it was quite wonderful and pleasant to see how harmless and quiet these hundreds of strong men were during the days and hot nights while they were crowded together in enforced idleness. In the day time they used to swarm up out of the holds and perch, like birds, on any little projection or slope that afforded firm footing, and, though most of them were labourers, a few could read, and some of them I found engaged with Gospels and Scripture parts, with which they had been supplied

before coming on board. As their language was of the south, and mine of the north, I was able to hold only very limited conversation with them.

The only periodical excitement they had was the serving out of rice, &c., at meals, which was accomplished in an orderly manner by an arrangement of tallies. One of the sixteen cooks would seat himself on the rail of the ship just beyond the immense pot, his back to the ocean and his face to the company, and, as each basket was presented, he would dig up, with a spade, the proper allowance of rice, deliver it into the basket, and the bearer would go off seemingly satisfied. One little excitement, which came in by way of an extra, was a fall of rain which cleared the decks somewhat, and was a drawback to the pleasure of those who had secured deck places, but it did little harm, as there were awnings all about and some of the men actually went and stood under the streams of rain water that poured down where the canvass collected it.

To the officers and crew engaged in the navigation of the ship this crowd of men everywhere among their feet must have been a great annoyance, but it was very pleasing to see the patience and gentleness with which the Chinese passengers were as a whole treated throughout the entire voyage. One day there was an unusual stir among the crowd and we found that their tickets were about to be taken. Agents, under whose care, evidently, they shipped, supplied each man with the necessary paper; it was collected in due form and found all correct, except in the case of one or two, for whom a compromise was arranged or for whom a friend paid.

Arrived at Singapore, the officers of the ship having already collected tickets, the landing of the passengers was a matter which concerned themselves and their agents only. The agents took possession of the gangway and collected tickets from the men as they went ashore, enforcing their demands by physical force when necessary, one man in particular coming in for smart and rough handling.

Of the whole company, some two hundred who were bound for Penang, were let down the other side of the vessel into boats, conveyed away beyond our sight, and, when the steamer was about to leave, reproduced in the same manner as they had disappeared. Whether this disposal of our fellow-voyagers was for the comfort and economy of our companions themselves, or to secure the rights of the shipping agents who managed them, was not quite manifest.

After passing Penang and getting rid there of the last Chinaman the ship was much more comfortable, and we could breathe

more freely. When that crowd was on board the thought would from time to time arise what could be done with all our passengers should fire break out or the ship be wrecked? As long as they were on board it seemed too solemn a subject even to speculate about, but, after the danger of such a disaster was over, it could be talked about calmly. The problem to be solved was how to save the lives of 855 persons in six boats, the aggregate carrying capacity of which might amount to three hundred or three hundred and fifty? What was to become of the remaining five hundred? Some seemed to think that in the event of being compelled to leave the ship the Europeans would have, with loaded revolvers, taken possession of a boat and gone off, but to this there are two objections, first that it would be too cold-blooded a device to attempt, and second that the attempt would have been useless—it might be made, but with small chance of being successfully carried out in the face of a mob so frantic as our crowd of Chinese would have become if persuaded that their lives were really in danger. After seeing the tremendous rush of that eight hundred coming on board when the contention was only about the choicest place for a week's bed, no one would hope to accomplish much by holding out against them when the rush would be for life. The most sensible theory as to how it would be best to act should such a dire emergency arise, was from a quiet man, who said the safest way would be for the Europeans to stand quietly by let the Chinese take the boats, then, when the desperation was over, try to make up a raft and so escape.

But considered from any side it is still presupposed that of the 855 a large proportion would perish, and the question arises should steamers be allowed to go to sea unprovided with boat accommodation sufficient to float passengers and crew in case of disaster? And be it remembered that this ship, which went to sea with 850 men and six boats was, in no particular, disregarding any law. There was nothing underhand about the arrangement—no evasion of any kind. There was the previous careful measurement of the space, the notification as to how many Chinese it was lawful to carry, and the careful counting afterwards—all was done according to law! But is not the law deficient? If things go on thus it is to be feared that public attention may be called to it by some great disaster; but why should not such steps be taken as would anticipate the possibility of such a disaster?

As to the commercial aspects of Chinese emigration much might be said. There are those who don't want the Chinese to come to their country because the Chinaman would reduce wages. There are others again—the capitalist for instance—who would welcome

him for that very reason, and his plea is that the Chinaman would not reduce wages so much as draw to and keep in the country manufactures which have gone or are going to other countries, which can turn out goods cheaper because wages are lower. The capitalist is fast inclined to regard Chinese labour pretty much as a new factor in trade, and, while admitting that Chinese labour would temporarily affect the existing interests of some classes, just as railways and power-looms affected stage-coaching and hand-weaving, contends that in the long run cheap Chinese labour would increase the wealth and prosperity of any country in the same way as they were increased by the introduction of the locomotive and other steam machinery. If however any one does not wish Chinamen to leave their country and invade other countries, let him bear a hand and assist missionary enterprise in China ; for as soon as that great country is Christianized and enlightened enough to set about developing its resources, there will be good wages and wealth for the Chinaman at home, and he will be under no necessity of going abroad. In some places might spring up industrial and mining centres where there are now only a few goat-herds living in miserable huts, and were the resources of the country only fairly developed it would not be too sanguine to expect that three men would be able to live in comparative wealth where one now drags out his existence in poverty. If therefore any one has an objection to the Chinaman going abroad let him send the Gospel to China, as being the most direct way of making that country so attractive to its inhabitants that they will be likely to stay at home.

But there is a distinctly religious side to the question of Chinese emigration; and it is earnestly to be hoped that if they are permitted to enter any country they may receive fair and just treatment, and be allowed to see Christianity bearing itself with a friendly aspect towards them. Sending the Chinese to foreign countries is doubtless one of God's ways of sending the Gospel to China, and if even a fair proportion of these emigrants were to return to their native land impressed with the sincerity of Christians they had met abroad, and feeling that they had been treated kindly in the land in which they were strangers, a powerful gain would have been accomplished towards the ultimate conversion of China. Nor is it too much to hope that of those who go as adventurers to Christian lands many should return themselves Christian, and become sources of Christian influence to others.

HOINOS.

NOTES ON THE HISTORY OF SUCHOW.

BY REV. A. P. PARKER.

IV.

THE HILLS.

THE hills in the neighborhood of Suchow are invested with considerable interest in connection with the History of Suchow. The region west of the city, on the shores of the Great Lake is quite mountainous. The mountains, or, more properly speaking, the hills vary from 200 feet to 1100 feet in height, according to barometrical measurement of a number of them that I have made. Many of them seem to be composed mostly of granite, covered in many instances with a thin layer of clayey soil which supports a scant growth of vegetation. In others limestone abounds. Groves of small pine trees cover the sides of some of them, but there are no extensive tracts of large trees. Forests would doubtless grow on many of the hills in the course of time were it not that the trees are always cut down for fuel after having attained a few years' growth. Even the grass and weeds are taken off for the same purpose, so that the hills generally present a barren appearance. On many of them huge boulders of solid granite jut out above the surface, weather beaten and bare. From many of them, stone of a superior quality for building purposes is obtained.

Many of these hills are named for various animals. One is called "Tiger Hill," another is called "Sheep Mountain," and a kind of white porcelain clay that is obtained there (白 磷) is said to be the brains of the sheep! A third, having a striking resemblance to a crouching lion, is called "Lion Hill." Two others are said to be the "Dragon Mountain" and the "Elephant Mountain," though not commonly called by these names; but they represent, or are, the bodies of these animals. On this account stone quarrying in most of the hills is strictly prohibited—that is in name. It is commonly believed by everybody, officials and people, that quarrying in the hills is the same as digging into the bodies of the animals, which would, in some incomprehensible manner, bring great calamity on the country. But I have heard that the fears of the officials on the *fung shui* question are very materially allayed by a *douceur* from those who wish to quarry stone. As a matter of fact, vast quantities of limestone and granite are quarried there every year.

One of the most famous of these hills in the annals of the country Wu, is called Ling Yien ("Spirit Peak") Hill. It is situated near the town of Muh-tuh, about 10 miles south-west of Suchow. There are many ancient remains and historical associa-

tions (古跡) connected with it. On its summit Hoh-lü, the king, built his summer palace and divided his time between it and his palace in the city. The following is a translation of what the History says about it:—"It is situated 30 *li* south-west of the city. It is 3,600 feet high. Formerly it produced a kind of stone that was used for making inkstones [a kind of argillite or shale] hence it was called Inkstone Mountain. According to the History of Yüeh there was a stone wall or fortification on this hill, hence it was also called Stone-wall Mountain. It was on this hill that the king of Yüeh presented Si-she [the famous female beauty] to the king of Wu. There is a stone image of a horse on this hill that has the appearance, at a distance, of carrying a rider. Near by is a stone target. The highest peak is called the Harp Stand. Fan Ch'ing-ta says: Looking down from this summit and viewing the Great Lake and the two F'ung F'eng Islands in the lake, the appearance is as if showers of green jadite were falling upon forests of jade-stone growing in a world of white silver. Going on east from the Harp Stand you pass the Horse Road. Still east of this are three pools called the Inkstone Pool, the Playflower Pool, and the Moon Pool. According to the History of Wu there is a pool on this hill that never goes dry, and in it is a kind of vegetable which if eaten in summer will counteract the heat. Near by this pool are two wells, one of which is circular and the other octagonal. The former is named the Well of the King of Wu, and the other the Well of the Abbot Chi-tsih. South of these is the Han K'ung Pavilion (涵空閣).....South-east of this is the Ling Yen monastery, near which is a brick pagoda of the same name.....A little south of this is the Resounding Sandal Piazza (響屢廊). On the east of this is the Hundred Step Street, near which is to be seen the Stone Tortoise and the Stone Lohan [disciple of Buddha.] There are tracks of a man and woman in the solid rock there, which are said to be the tracks of Fu-ch'ai (king of Wu) and Si-she. On the south of the street is the Cave of Si-she, where the King of Wu imprisoned Fan-li (the ambassador from Yüeh). On the right of the cave is a stone image of a sleeping cow. On the right and left were the two oar-boat harbors, where the king of Wu is said to have amused himself with the dragon boat. Below these is the Subtle Serene Fountain, which was opened (得) by a scholar of T'ai T'sang during the Ming dynasty. This fountain may be seen at a distance of several *li* from the hill. Kao K'i said—The Spiritual Mount [referring to the hill under consideration] excels in wonders and abounds in beauties, and stands forth as if it were not willing to be placed on an equality with its numerous neighboring peaks."

"There are also many strange stones on it. But since the time of Kia Tsing of the Ming, many quarries have been opened in this hill, and three-tenths of these curious formations have been taken away. In the 41st year of Wan Li a certain official named Ma Chi-tsung took possession of the rocks in this hill, in the name of the government, and forbade further quarrying or private trade in them forever. The emperors K'ang-hi and K'ien-lung both visited this mountain and established temporary palaces on its summit."

According to the above account, this hill is 3,600 feet high. I measured it with an aneroid and found it to be 557 feet high above the level of the plain. Quite a difference! The Chinese must have measured, or more likely guessed at, the distance up the side of the hill. One of the priests in the temple on the hill was very much interested in my barometer, and thought it very strange that I could measure the height of the mountain with it. He immediately jumped to the conclusion that there must be some occult science connected with it, and thought that I could also, by means of it, penetrate into the secrets of the future, for he asked me if I could also tell him when that place would again revive as a resort for worshippers and pleasure-seekers—when the temples and pavilions, &c., would again be built up and take the place of the present ruins. He seemed a little dubious as to my sincerity when I confessed my inability to tell him the date of the "good time coming."

It is said that the emperor K'ien-lung occupied the Harp Stand—a flat rock some 8 or 10 feet square—and played the harp while looking out over the Great Lake. Hence the name. The mortices in the rock are still there where stood the posts of the pavillion under which the travelling emperor played the harp 98 years ago. The brick pagoda, above referred to, was built by Sén Ch'én-yin in 978, in memory of his sisters, queens of Wu and Yüeh. The same priest, already mentioned, told me, evidently with the utmost faith in the truth of his story, that this pagoda was built by a fairy all in one night, and that afterward a fairy cut out the inside rounding it into the shape of a cylinder, and that this also had been done in one night! The knavery and credulity of heathenism are astonishing.

The shape of the inside of the pagoda, evidently corresponded originally to that of the outside, that is octagonal, and it seems to have had some woodwork about it, banisters on the outside and stairways on the inside for each storey, but it has all been burnt or taken away, and the projecting corners on the inside have been cut out, so that it now has the form of a hollow cylinder. This may have been done by the priests for their especial purpose of imposing this

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fairy story on the credulity of the people, and thus gain notoriety and make money, or it may have been done as a military measure during the civil war, so as to prevent the pagoda being used for a lookout station. The pagoda has 8 stories and is about 150 feet high.

Near the pagoda are extensive ruins where stood the palaces of the kings of Wu and Yüeh, and the "travelling palaces" (行宮) of the emperors K'ang-hi and K'ien-lung. A wide paved walk leads up the side of the hill which was prepared expressly for K'ien-lung's use. On the south slope are pieces of broken-down walls, around what was some 400 years ago, an extensive pleasure garden. The cave of Si Shi is a very small affair—being evidently an artificial excavation in the solid rock, and only some 12 or 15 feet deep and about the same height and width. The stone Lohan is a very striking representation of a Buddhist priest in full canonical dress, and the belief is general that it is a natural formation. But it is more probable that art has assisted nature in the production of this wonder. The same may be said of the stone tortoises. Not far from the latter is a level place called the Earth Drum, because a stamp with the foot there produces a considerable resonance, as if there were a hollow space underneath. The Resounding Sandal Piazza was made by preparing an extensive platform of cedar timber on the side of the hill, and covering it with earth, so as to make it appear to be a natural formation. Si Shi and other inmates of the harem were made to walk on it for the amusement of the king, and it resounded to the steps of their feet.

In front of the hill is a canal running straight out south towards the Great Lake. The common name is Arrow Creek,—because of its straightness. But its original name was the Plucking Fragrance Way, and was opened by order of Hoh Lü. This king had flower-gardens on the Fragrant Mountain (香山) on the shore of the Great Lake, and was wont to send beautiful women in boats along the Fragrant Way to bring him flowers from the gardens.

About seven miles S.W. of the city is a range of hills some three or four miles long, bearing various names. The highest is called Yao Peak in the History, though it is commonly called the Seven Sons' Hill (七子山) by the people. It is said that in the time of the emperor Yao, when the floods prevailed, the people of Wu fled to the top of this hill for safety, hence it has also been named the Flood-escape Hill. North-east of the Yao Peak is the famous Hung Shan (橫山), to the east slope of which the city of Suchow was removed by Yang Soh, leader of the Imperial forces, about A.D. 585, when the old city was captured and held by the rebels.

The most easterly peak of this range of hills is called Léng-ka Hill or Shang-fang Hill (上方山). It is about 250 feet high. On its summit is the Léng-ka or Shang-fang pagoda, a brick structure seven stories high, which was built in the 4th year of Ta Yih of the Sui, A.D. 609. The wood work on it has been long since burned or taken away. There were a Buddhist Monastery and a temple to the Wu T'ung Shén (五通神) or Five Communicating Gods there, but these have been destroyed, and only ruins remain.

The Wu T'ung are classed with evil spirits (邪神) and the worship of them is regarded by the generality of the Chinese as heterodox or superstitious (淫祀). It seems a little odd to find the heathen Chinese talking about false gods and superstitious worship. One would think that where such credulity exists as is capable of accepting as true the mass of absurdities and fantastic nonsense connected with what are regarded as true and proper objects of worship, that nothing in the shape of a god could be too foolish or extravagant to command belief and worship. But it is a fact that there is a distinction even in China between the true and the false gods, the true, in general, being only those recognized or appointed by imperial authority, while all others are false.

The origin of the worship of the Wu T'ung dates from the time of Hung Wu of the Ming, some 500 years ago. The emperor Hung Wu, had a dream, it is said, in which five spirits appeared to him demanding a gift or benefit of some kind, and he told them to go to Kiang-nan, of which Suchow is the capital, and get whatever they wanted. They were the spirits of soldiers, and the story has it, that their appearance to Hung Wu in a dream was something very much in the nature of highway robbery, and Hung Wu, being afraid of them, sent them to Kiang-nan to get rid of them. On this dream of the emperor becoming known, certain Buddhist priests, together with a number of sorcerers of Suchow, took advantage of it and started the report that the Wu T'ung had come, according to the decree of Hung Wu, the Son of Heaven. They (the priests and sorcerers) proceeded accordingly to build a temple for the worship of the Wu T'ung on the Shang-fang Hill, and gave out that the Wu T'ung could cast spells over people, and could also bring riches and honor to all who worshipped them and hence must be conciliated by worship and offerings of money, &c. It was also stated that the Wu T'ung principally wanted beautiful women for wives in the infernal regions. Hence when they had selected a pretty woman, they would throw a spell over her and she would sicken and die, and her spirit went to be a wife of the Wu T'ung. According to the

History this form of superstition was very rife during the reign of K'ang-hi 200 years ago, and really serious consequences resulted from it. It came to such a pass that whenever a pretty woman in the region around the Shang-fang Hill fell ill from any cause, usual or whimsical, the people immediately said that the Wu T'ung wanted her for a wife, and had cast a spell over her, and if she died, the parents and relatives, instead of mourning her loss, rejoiced that they had been so distinguished as to be called on to furnish a wife for the Wu T'ung, and believed that great prosperity would result to the family. The people seem to have been completely infatuated with this absurd delusion, while the priests and the sorcerers reaped a rich harvest. So serious had matters become, that in the 24th year of K'ang-hi, the Provincial Governor T'ang Ping (湯斌), determined to put a stop to it. He accordingly had the images pulled down, the wooden ones burned, and the mud and stone ones thrown into Stone Lake at the foot of the hill. He also had the temple torn down, and the timbers used to repair one of the government school buildings in the city. There is a long memorial from governor T'ang to the emperor, printed in the History, in which he relates with great disgust, the miserable superstitions of the people, and how that wicked and designing men had imposed on the ignorance of stupid men and women (**愚夫愚婦**) to both get gain for themselves and corrupt the morals of the people. He states that in obedience to imperial command he had, at stated intervals, instructed the people in the precepts of the Sacred Edict [a book containing moral precepts prepared by the emperor K'ang-hi] and had also done his utmost in various ways to reform the morals and manners of the people, having among other things to this end, forbidden women going into the temples to worship. As a result of his efforts for more than a year, he had noticed a very decided improvement in the general conduct of the people,—women had entirely ceased their visits to the temples, and the sounds of bacchanalian revelry in the public pleasure resorts were seldom heard. He tells of his destruction of the temple of the Wu T'ung, and begs the emperor to issue an edict forever prohibiting the revival of this wicked superstition.

Whether the edict was issued or not, does not appear, but after the righteous T'ang left, the superstition again became rife, and in subsequent years was again repressed in a somewhat similar manner. But it seems impossible to root it out entirely, as there is a temple to the Wu T'ung still standing at the foot of the Shang-fang Hill; although the people of the present generation do not seem to be so carried away by this miserable delusion as their fathers were.

The Cha Ngoh Hill is 15 *li* south-west of the city. Its shape very much resembles a lion lying down, and hence it is commonly called "Lion Hill." Wang Liao, king of Wu, immediate predecessor of Hoh Lü, and who was slain by him (Hoh Lü), was buried on this hill. On the side of the hill is a large stone that is said to be of meteoric origin, and to the east is a canal called the "Fallen Star Creek." There is a curious tradition given in the History, and said to have been handed down from ancient times, to the effect that this hill once stood in the Great Lake, and that when Yü the Great was regulating the waters of the empire, he dragged this hill eastward out of the lake, and placed it in its present position. On the south and west of the hill, there are said to be two smaller hills containing stones of the shape of coils of rope, and it is averred that Yü used these to drag the hill with. Petrified ropes! There is a shallow place in the lake which is said to be the former base of the hill, and a long deep place leading from this in the direction of the present position of the hill, is the ditch or sluice along which the hill was dragged! Many years ago there were two rocky prominences on the hill which were said to be the "lion's ears," but they have been long since quarried away.

Beside those already mentioned, there are 80 or 90 more principal hills and mountains described in the History, included in the three districts in which the city of Suchow is situated. These, besides a great number of smaller hills and peaks all have names derived from some natural peculiarity, or from some temple built on them, or from some historical or legendary association. The Hill of the Goddess of Mercy (觀音山) takes its name from the fact that a temple to that goddess is built on it. It is also called Whetstone Hill because stone for whetstones is obtained there.

The Balance Hill (天平山) holds the graves of the Fan (范) family of which Fan Wêng Chén Kung (范文正公) was the most illustrious member, and hence it is now commonly known as Fan Fen Hill (范墳山). There are many natural curiosities on this hill, such as the Lotus cave, the White Cloud cave (a partly natural and partly artificial excavation in the side of the hill some 20 feet deep), the Pencil Peak, the Rock Gulch, the Sleeping Dragon Peak, the Lake View Stand, the Turban Peak, Lake Mirror, &c.,—all of them curious natural formations, which have been thus named for some peculiarity in their shape, position, &c.

The Sù Hill (胥山) is situated west of the town of Muh-tuh, on the shore of the Great Lake, and near it is the temple to Wu Tz-sü, who was executed by Fu-ch'ai, king of Wu, and his body thrown

into the canal at that place. Years after his death the people of Wu, sorrowing over his untimely end, and the calamities which had befallen the country through the king's refusal to follow the advice of the faithful Tz-sü, built a temple there in honor of him and the hill takes its name from the temple.

Some 30 *li* west of the city is the Flowery Hill (華山), which takes its name from the story that in the 2nd year of T'ai K'ang of the Tsin, A.D. 282, a thousand-leaved lotus flower grew on it. Near the Fan Fén Hill is the Gold Hill, where it is asserted that gold was obtained during the Tsin and Sung dynasties. No gold is to be found there at present, however. Anciently there were many natural curiosities on this hill, but they have been all destroyed. A large part of the hill, which seems to have been one solid mass of granite rock, has been quarried away. Granite of a very superior quality is obtained there for building, street-paving, mill-stones, &c. Hundreds of men are constantly at work quarrying the stone. The work is all done with hammers and iron wedges. A row of mortices, about a foot apart and one to three inches deep, is made where a block of stone is to be split out, steel wedges are placed in the mortices, and the workman strikes them alternately heavy overhanded blows with an iron hammer having a limber wooden handle to prevent jarring the hand. After many vigorous blows have been dealt, the stone begins to split along the line of the mortices and soon comes loose. They are able to split this stone in pieces of any length or thickness almost like splitting timber.

About fifteen miles south-west of the city is the K'iung-lung Mountain (穹窿山), which is perhaps the highest hill—1,100 feet high—and also the most noted place of worship in all this region. Great crowds of people from far and near go there during the third and eighth moons to worship at the Taoist temples on the hill. It is said that Ch'ih Sung-tz (赤松子), a rain-priest in the time of the emperor Shen Nung, B.C. 2,700, (cf. Mayer's *Manual*), lived on this Mountain. On the summit are the supposed ruins of the Ascending-fairy Stand, and of the Sublimating Elixir Stand (煉丹臺) where Ch'ih Sung-tz is said to have practiced his magical arts. There are several springs in this mountain whose waters are said to be unfailing. Formerly there was a Buddist temple on the mountain, but for some reason the Taoists have obtained possession of the place and have built extensive temples there. On the shore of the Great Lake not far from K'iung-lung Mountain is the Copper Well Hill, where copper is said to have been mined during the Tsin and Sung dynasties.

But the time would fail me to tell of all the noted hills in the neighborhood of this city—of their natural and artificial curiosities, their ancient remains (古跡), their legendary and historical associations, &c. There are many of them, and the history connected with them is interesting. There they stand—the everlasting hills—silent but mighty witnesses of the littleness and the transitory character of all things human. Magnificent palaces, grand towers, holy temples and strong fortifications have been built on many of these hills during the 3,000 years that this country has been inhabited by civilized man. But time has destroyed them all, and only heaps of ruins remain where once shone the splendor of kingly courts. The buildings that now occupy some of the ancient sites are mostly but the work of yesterday. A hundred generations of kings and courtiers, nobles and peasants, have come, played their little parts, and passed away, but the hills, the handiwork of God, endure, outlasting the mightiest works of man.

ROMANISM IN CHINA.

By REV. W. S. AMENT.

PROTESTANTS may always find something of value to learn from the history of Romish Missions. Especially is this true in China, where they have precedence in time and methods of operation. If anywhere Romish principles have had the fullest scope for development and their legitimate fruits have been made apparent, it is certainly in this Empire. In the space allotted to us we shall endeavor to present a few facts and suggestions under the following heads:—

I.—What the Romanists have done in China.

II.—Lessons to be derived from their success or failure.

III.—The attitude which Protestants should have towards them.

1st. It is safe to say that Roman Catholic Mission have done much in China. There is abundant evidence that at a very early date Romish priests had penetrated the distant East and brought back valuable information. Before MARCO POLO was born, it was the Friar CARPINI who gave to Europe the first rational account of the Mongol nation. Although he personally never visited China, yet he was the first European to give an account, from hearsay even, of the "Celestial Empire" or to make mention of that mysterious individual PRESTER JOHN. It was a friar RUBRIQUIS who made Europe acquainted with the fact that the Caspian Sea was only a Lake and was not connected with the Northern Ocean. He also gives quite full infor-

mation of the Nestorians confirming the witness of the stone tablet found in Hsi An Fu nearly 400 years later. A writer in the *Edinburgh Review* suggests that it may have been about this time that the Romish priests or the Nestorians, gave to the Mongols their written language, the alphabet of which is the same as the Manchu and is supposed to be of Syrian origin.

But the first systematic missionary effort began with JOHN CORVIN, who established himself in Kawbalik, the capital of Cathay, as early as A.D. 1295. Though opposed in a very unchristian way by the Nestorians, who were powerful in the city, he overcame all difficulties and secured the final triumph of his mission. The record of his life, though meagre, shows him to have been a man of superior talent and courage as well as humility, the three qualities which combined in him to make a missionary of the kind which poured forth in such numbers from the Irish and Scotch monasteries of the Middle Ages. He speaks meekly of his not having heard from Rome or his own Order for twelve years, and his consequent ignorance of all Western affairs. He is "gray-headed, but not because of age." He announced to the Pope the baptism of six thousand persons, who might have numbered thirteen thousand but for the calumniations of the Nestorians. He built two large churches, instructed one hundred boys in Greek and Latin, and trained some to chant so beautifully that the Emperor was a frequent and delighted listener. Though alone and so variously occupied he translated the New Testament and Psalms into the Court or Tartar language, as well as several devotional works. In 1330 this devoted missionary died, being Archbishop of Peking. The records of the future alone will reveal the real value of the labors and sufferings of this man and his successors. In the confusion and tumult which followed the dissolution of the Yuan dynasty, the Christians shared the fate of their protectors and were involved in the common ruin. As the new Chinese dynasty, the Ming, desired to stop all communication with foreign countries, the mission was finally extinguished and nothing further was ever heard from the Archbishop and his associates, and no traces remain of their labors. Perhaps if their efforts had been expended in converting the common people rather than in seeking the favor of the great, their good works might have remained to the present day.

Another period of Romish Missions begins with MATTEO RICCI and his co-laborers, who entered China, at Canton, in 1581. His restless spirit could not be satisfied until he had reached the Imperial Capital. This he succeeded in doing after fourteen years of patient and persevering effort. Here he was successful in carry-

ing favor with the eunuchs, the practical rulers of the Empire. By his many valuable presents, the songs which he composed and sung, and by his instructions in geography, clock-making, &c., he, with the other fathers, soon became possessed of extraordinary influence, and signal favors were granted to them. Members of the Han-lin were glad to work with them and they were on intimate terms with the literati. A mission was established and many brilliant conversions took place. All are acquainted with the case of Dr. PAUL, a celebrated convert, a literary man of high reputation, as well as a fervent Christian, who finally became one of the high Ministers of the Empire. He was a statesman and author, as well as a man of eminent piety. "He had in his palace, a small oratory fitted up with taste and simplicity, to which he gladly retired in moments of leisure to devote himself to prayer and meditation; and regularly every morning, before going to preside in the Court of Rites, he was in the habit of giving half an hour to pious exercises in the oratory." (Huc.)

But the descendants of Dr. PAUL have long since fallen into poverty and apostasy. In 1848 the Abbe Huc endeavored to find near Shanghai the tombstone and triumphal arch erected to the great man's memory, but would have failed had not a convert drawn his attention to a broken pillar, saying, "This is the burial place of the famous Dr. PAUL, a high minister of the last Emperor of the dynasty of Ming." While the Abbe was repeating a prayer for the dead, some peasants passed by squalid, ragged and filthy, the remnants of the great man's family. The historian of Romanism in China does not seem to be sure whether some of Dr. PAUL's descendants were rescued by the Jesuits or not.

In 1625 the discovery of the Nestorian Tablet was of great assistance to the mission. In 1628 Father SCHALL was introduced to the Emperor by Dr. PAUL. The Jesuits hoped that the Emperor would prove to be a modern CONSTANTINE, but in this they were disappointed. However, learned Chinese converts were Presidents of Supreme Courts; besides these there were fourteen Mandarins of the Han-lin college, ten of the first literary degree, eleven of the second and three hundred third-class graduates who were received as Christians in Peking alone. More than one hundred and forty members of the Imperial family were baptized, as well as forty of the principal eunuchs. Dr. LEON, a native, was skilled in most branches of European learning. He translated the six Books of Euclid, and published many independent volumes of mathematics. More than fifty treatises, religious and scientific, passed through his hands and received the final touches from his pen. But even great

and good men die. "Few men" says Dr. GUTZLAFF concerning Ricci "ever lived who did so much in so short a time." Fathers Ricci and SCHALL, Drs. PAUL and LEON and other supports of the work passed away. Persecutions broke out. Shepherd and flock were scattered to unite after the storm, or when the Emperor saw fit to smile upon them. But it is not necessary for us here to enter upon the history of those vicissitudes. The crisis was reached in 1724 when YUNG CHENG issued a decree against the missions. Succeeding Emperors followed in the work of repression and the mission steadily declined in influence and numbers. It was not till 1780, two hundred years after Ricci commenced at Canton, that they founded a school to train young men for the priesthood. The hostile edicts had prevented the increase of foreign priests and they hoped to train natives for that service. From that time to the present the number of native priests has nearly kept pace with the foreign.

It is difficult to secure statistics of early Roman Catholic work in China. It is not till 1820 that reliable information begins to come to light. By the persecution under YUNG CHENG, Du HALDE says that more than three hundred churches were destroyed and more than 300,000 Christians were abandoned to the heathen. In 1820 we are informed on good authority that there were in China 6 bishops, 23 priests, 80 native priests and 215,000 converts including 7,000 at Macao. In 1839 the number is stated to be 8 bishops, 57 foreign and 114 native priests and 303,000 converts. As reported at the Shanghai Conference, in 1870, the number of priests, native and foreign, had more than doubled, being 392, converts 404,530. In 1881 the figures, said to be correct by the *Hongkong Register* were as follows:—Bishops, 41; European priests, 664; native, 559; colleges 34; convents, 34; converts had increased to 1,092,818. But what figures can be relied upon? Dr. WHEELER in his *Foreigner in China*, for about the same period, reports 460 foreign and 500 native priests and only half a million adherents. But it is very easy to double or quadruple the number of converts by counting the children. No doubt many additions were made to the number of foreign priests in 1881 by the operation of M. Ferry's Educational Bill in France by which more than 800 Jesuits were sent adrift. The writer is acquainted with one cathedral in North China where there are twenty-one priests, most of whom are recent arrivals and are unable to speak Chinese.

But you desire a reply to the question, what have the Romanists done? It is not enough to say that much has been done. What can be pointed to as a direct result of their work, indicating the

lifting up of this people of Sinim to a higher civilization? Great and good men have been among them. Some of their scientific works, perfected by learned Chinamen, have found their way to the Imperial Library. Some of their devotional works will long be numbered among the classic literature of the Christian church. Negatively, they have not given the New Testament entire to the Chinese. Portions have been translated and expounded. Their best works on the Bible, according to Dr. BRIDGMAN, are two—*Holy Scriptures Truthfully Explained* and *The Ten Commandments Correctly Expounded*. Both of these works were written before 1642.

But we ask, what salutary influence has emanated from them as a Christian Church during their 300 years of occupation? It is a Romanist traveller who tells us that the 7,000 Roman Catholic Christians at Macao are "as a whole more indolent and more uninteresting than their heathen countrymen. They are no more cleanly in their habits, pure in their lives, or industrious in business." Take a representative case in Chihli province. The church was planted by M. Ricci himself. A fine cathedral has been erected. They own more than a thousand acres of land, have an orphanage school for young and old students, and, most notorious among their pagan neighbors, they possess more than a hundred horses and mules. One benefit accruing is that the Chinese are familiarized with the idea of foreigners, though very few of them ever saw one even in native dress. The very existence of such an institution must of necessity have some influence. This influence is apparent in the fact that hundreds of people almost within sight of this cathedral, are acquainted with it as the 洋樓, and could not direct you if you inquired for the 天主堂. Though in some villages the cross is visible over some chapels, yet the small schools are supported by the Bishop, and the Christian adherents seldom reach a dozen families. In many villages the Church is entirely extinct, and in others the followers are the descendants of Romanists and not recent converts. The writer has met not a few who had joined the church for no other purpose than to secure assistance in troublesome lawsuits. RIPA, a Catholic writer, thus flagellates his own brethren:—"There is scarcely a missionary who can boast of having made a convert by his own preaching, for they merely baptize those who have been converted by others." He afterwards assigns another reason for their not preaching better, saying, that up to his time "few of the missionaries had been able to surmount the difficulties of the language so as to make themselves understood by the people at large." With respect to regions where Romanists are numerous, we think it may fairly be said that the

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converts are more intelligent than their pagan neighbors. But can any one, however charitably inclined, with the facts well known to all before him, say that the teachings of the priests legitimately developed, tend to lay the foundation of a progressive civilization? The population of Annam may be called Romanized, we cannot say Christianized. But in what are they superior to the heathen? Contrast them with the Karens of Burmah, who, though poor, have their own schools and contribute annually four thousand dollars for the support of the Gospel and who send their own preachers to the regions beyond. We would conceal nothing that has been done by the Romanists nor in any wise pervert facts. Their industrial schools are worthy of praise. Fine buildings adorn most of the large cities of the Empire. Many of the priests have exhibited remarkable constancy in danger and persecution. One of their own writers says, "If our European priests would conduct themselves with less ostentation and accommodate their manners to all ranks of society, the number of converts would be immensely increased. The diffusion of our holy religion in these parts has been almost entirely owing to the catechists and to other Christians or to the distribution of books in the Chinese language." It is common to draw an unfavorable comparison between Romish and Protestant missionaries, showing the greater self-denial of the former. To be sure they live, at present, more in the interior than Protestants do, and return less often to their native land; but Romish priests are not supposed to know anything about native land, or home, or friends. By their vows they lose their identity, changing their name, and from their youth are educated to know nothing but the Church and her prosperity. The domestic side of their nature has been, or is supposed to be, crushed out and can make no demands for itself. The residences of the priests are plainly furnished, indicating, by no means an unusual economy, but rather the absence of the judgment, taste and dexterous fingers of the gentler sex. We have never yet seen a priest whose appearance indicated nightly flagellations or whose penances impeded a good digestion.

2nd. What lessons can be learned from the history of Catholic Missions in China? The danger of compromise with heathen rites and ceremonies is made very clear. Ricci and others of more recent times go so far as to allow Buddhist emblems to be put on Christian gravestones. In the cemetery near Peking these pagan emblems can be seen on Ricci's own tablet as well as upon the tablets of those who recently have died. Although the Pope decided against Ricci and his co-laborers, and as a result certain changes were made,

yet enough heathenism has been left in the shape of images, foreign candles, processions, Chinese demigods turned into Romish saints, to nullify any truth which may be communicated. The Sabbath can be distinguished from no other day in the week only by the fact of attendance at church service, after which secular occupations may be resumed as usual. Again, the evil is apparent of endeavoring to convert the Chinese to a Church rather than to Christ. That this is a real danger is shown by a writer on Romanism who says, "The experience of the priests has shown that however numerous or zealous their converts may be, the presence of European pastors and overseers is indispensable to their spiritual prosperity." What 300 years of Protestant labor will develope in China, no one can predict, but if after three centuries of effort by precept and example, a congregation or community can not stand alone, when can it do so? Protestants may well learn to beware of human artifices to attract; and emphasize what is better than rapidity of increase, namely permanence of impression. Such discipleship to Christ, such spiritual and social regeneration should result from Christian teaching, that Christianity shall not remain a foreign importation, but shall become native to the soil in which it is planted, producing its own institutions and traditions. Dr CHRISTLIEB has this sage remark, "That we be on our guard not to Europeanize the native disciples lest we isolate them from the great mass of their countrymen." Men should be converted, not to this ism or to that, to this Church or that teacher, but to Christ as a living Head. Three hundred years of such instruction and discipline should give to China a Church, however large or small, at least independent and aggressive.

3rd. What should be the attitude of Protestants towards Romanists? It certainly cannot be one of mutual fellowship. Let us first consider their attitude toward Protestants. This is seen, in part, by the issue of a proclamation in 1846 by LUDOVIC, Bishop of Shanghai warning the faithful against reading Protestant books. A few quotations from this unique production will indicate the general spirit of Romanism, which is not confined to China alone. The Bishop writes:—"In the beginning our Lord Jesus Christ himself established the Church, a most righteous and perfect Church, one only and not two Churches. He then gave power to the chief of his disciples, Holy Peter, to receive and pass on the succession, saying 'I have prayed for thee that God would forever preserve thy faith.' Therefore his successors have handed down no other faith, and the faithful everywhere all follow the

commands of the Supreme Pontiff, on which account all who heartily unite with the Pope are one; but such as do not give heed to the injunctions of the Supreme Pope are heretics." He then prohibits in strong terms any Romanist from reading these dangerous books, saying "But the heretical books of which we have just spoken are of one and the same class with corrupt and obscene writings; and a friend to religion must in no wise either receive them for personal use or hold them in possession, because all corrupt and obscene works are of the Devil and both the distributors and recipients of these works are without doubt the children of the Devil, and all such will inevitably go down to hell." The above quotations embrace only a small portion of this remarkable effusion. The spirit of the Inquisition is apparent in every line. The same Bishop was not above circulating the stale slander that Protestantism began with the withdrawal of Henry VIII. from Rome because the Pope would not grant him a decree of divorce. The most ignorant Romanist, however little he may know of the tenets of the Church, yet is acquainted with the above fact, and also that Protestants are divided into many little sects with no approach to unity. The writer was once accosted by a priest while strolling outside the walls of the city of Pao-ting fu (保定府) who began the conversation by asking why we came to China. On informing him, he again asked if we did not know that this province belonged to them, the Romanists? He was told that there were a few at least in the Province who had not heard of Rome or her teachings, or even of the Lord of Heaven, and it was these we were desirous of instructing. Other questions were asked concerning the "little sect" to which we belonged, but to the question addressed to him as to which Romish Order he belonged no reply was given. Adverting to the divisions between Protestants, we mentioned that the history of Romanism in China did not show perfect harmony among the Orders in his Church, which are as much "sects" as the different branches of Protestantism. Jesuit, Dominicans Franciscans and other Orders have developed mutual hatreds and attacked each other with a ferocity which history, we think, does not reveal among Protestants. No topic was touched except such as he introduced and yet through the whole conversation, there was an ill-disguised contempt for those who differed in religious opinions from himself.

In the same line of argument is a small pamphlet "printed by authority" at Shanghai, without name of author or date of composition, entitled *Sixty Nuts to Crack, or Sixty Assertions of Protestants refuted and condemned by clear and express texts from their own Bible.*"

The author divides all men into Romanists and Rationalists. Not to follow the Pope and all the rites of the Church is to reject Scripture and become a Rationalist. It would not be worth while to notice this pamphlet at this time, only as it seems to illustrate the spirit of Romanism in China.

Though this may be the spirit of Romanism, shown even to the extent of refusing to sell their books to Protestants, yet we think the Protestant attitude should be one entirely different. Nothing permanent has ever been gained by bitter controversy or bloody persecution. The blood of Sir THOMAS MORE "the foremost Englishman of his age," still stains the pages of Protestant history in England. It is not probable that the Pope will again endeavor to exterminate Protestantism with fire and sword, as in the days of WILLIAM THE SILENT. Perhaps hired assassins will never again have state authority to destroy the noblest spirits of the age in the name of religion. But that Romanism and Protestantism must some day come face to face and struggle for the supremacy we believe to be as true of this old world as it is of the new. So long as secular weapons are not used, the victory must decide for the party which manifests most perfectly the spirit of the Master. The Chinese are not slow to draw distinctions based upon our professions and the teaching of the Bible, nor do they hesitate to openly distinguish real friends from avowed ones.

BUNYAN represents the Pope as a withered, toothless old man sitting at the mouth of a cave cursing the passers-by. This representation would be more appropriate for the nineteenth century. Rome is no longer the religious capital of the world. The sceptre of secular power has passed from the Pontiff's hands. The Encyclicals are no longer subjects for state debate and anxiety. The friends of the Pope cursed him in making him infallible and show their faith in the dogma by leaving the infallible one to his fate. His threat to leave Rome, if executed, would be the confession of defeat. A new era would then begin for the oppressed millions of continental Europe and hope would illumine their future. The nineteenth century, which then being the ending of the old would also be the beginning of the new dispensation, for its missionary record is already more marvellous than that of any century in history.

IS MORPHIA VOLATILIZABLE?

BY DR. DUDGEON.

AT the late annual meeting of the Anti-opium Society in London, the Secretary read a letter from Sir GEORGE BIRDWOOD acknowledging his error in supposing that morphia was not smokable because not volatilizable. It was upon this supposed property that he based his strong assertion of the absolutely harmless nature of the vice. Until the analysis of Professer ATTFIELD, Sir GEORGE BIRDWOOD had vehemently doubted that morphia could be smoked. He not only gave permission for his letter of retraction to be publicly read, but at the same time promised to do further penance by communicating the results of Prof. ATTFIELD's experiments to the *Times*. The analysis for morphia was made from half of a wooden stem of an opium pipe brought from China. The pitch-like incrustation on its inner surface was the substance tested. It was said to be from the mouth-piece end of the stem. "The incrustation resembled in appearance the hard pitch-like deposits commonly occurring in tubes carrying the smoke of substances undergoing partial combustion and partial distillation and was about the thickness of a shilling. The incrustation consisted of black resens rendering the operations for the extraction of any active principle of opium tedious and troublesome. A substance was, however, finally isolated, having all the characters of the chief narcotic principle of opium, that is of morphia. It was in fact morphia." Such was Prof. ATTFIELD's report. Prof. JAMGEE, of Owen's College, Manchester, likewise reported that from his investigations he was enabled to say in the most positive manner that in opium smoking there is unquestionably, an introduction not only of the products of decomposition of morphia, but actually of morphia itself, into the smoker's organism, and that opium-smoking is, as has been generally supposed, but one form of the opium habit. Dr. KANE, of New York, also sends a letter to the Anti-opium Society in which he says that a final and *conclusive* proof of the volatilization of the active alkaloid of opium in smoking the drug is the fact that the fluid secretion of opium-smokers contains morphia in quantity sufficient to readily yield to the commonest tests, and he adds the further proof that the painful and distressing symptoms of abstinence from the pipe, yield with the utmost readiness and completeness to small doses of morphia, *i.e.* doses about equivalent to the quantity estimated to be in the system by the quantity found in the secretion. He calculates the amount entering the system by the amount in the twenty-four hours' secretion. This

he has proved and re-proved repeatedly. He likewise states that REVEIL, a French chemist (quoted by GUBLER in "Principles of Therapeutics," p. 107, found that the smoke of opium when used in a Chinese opium-pipe "contains almost all the alkaloids of opium and especially a great deal of morphine." Dr. KANE also refers to Dr. ARAMAND's use of the opium pipe for the alleviation of pulmonary affections (quoted by GUBLER) and his own experiments with the same agent in various diseases, and the experiments of REGINALD THOMPSON with opium cigarettes, as also the observations of MADIGAN on laudanumized tobacco, all of which prove conclusively that morphia does enter the system in the opium smoke through the lungs and acts on the system and is eliminated as such in the fluid secretion.

But after all is it quite certain that morphia is volatilizable? Hitherto we have been taught to regard it as not volatilizable. Is it necessary to be volatilizable to make opium-smoking injurious? Does opium contain no other deleterious substances? Is morphia alone the one injurious ingredient in opium? Could morphia be extracted from the opium and the opium yet satisfy the smoker's craving? In other words does the habit which requires daily satisfaction depend upon the presence of the morphia, and is the yin or craving formed by this substance and this alone? That morphia will satisfy if administered by the mouth we know, as witness the morphia powders and pills of some of the Shanghai druggists which meet with a ready sale. Are the empyreumatic products of opium, the result of the combustion and the natural volatile oil which it contains, not sufficient to account for all the effects of opium smoking? But does the presence of the morphia in the crust in the opium pipe or ashes really prove that morphia is volatilizable? Is the morphia not decomposed in the combustion? Or if volatilizable is it not probable that it is all or very nearly all inhaled by the smoker, who draws it in in a series of peculiarly rapid and unbroken whiffs, much like vigorous snuffing when applied to odours? We are not told that the smoke has yet been analysed, for the presence of morphia here would be conclusive. It is to be observed also, and this is an all-important point and one which has been quite overlooked in the experiments, that at least 30% of the prepared extract runs into the pipe head in a liquid state during combustion and is not at all consumed, inhaled or decomposed, by the first burning. It is this which makes the ashes of the first burning so strong and valuable and which alone are able to satisfy the habit of the confirmed victims. And to make an extract of the desired strength for ordinary

smokers, preparers of the drug find it necessary to mix in a certain proportion of ashes. It is extremely doubtful whether there is any prepared extract sold now which is not so manufactured. I do not speak of privately prepared drug—the practice here will be guided by the smoker's views and purse. A habit formed and requiring to be satisfied by ashes is looked upon with some dread.

We have still our grave doubts about the volatilizability of morphia, and the whole subject demands the fullest investigation. To avoid all error a pure specimen of opium, one Indian and one native Chinese, should be taken, dried to the necessary inspissation, carefully weighed, smoked in a clean pipe, the smoke passed into a receiving vessel, where it could be condensed and afterwards examined by the tests for morphia. The same process should be gone through with the ashes—those in the pipe head and the incrustations along the shank of the pipe. It is to be observed also that East Indian opium as compared with Turkey opium used in Europe contains but a small percentage of morphia. It does not pay European manufacturers of morphia to import East Indian opium. The native Chinese opium, with which the Indian drug is now so largely adulterated, is still poorer in morphia. In the Western, and to a large extent also in the Northern, half of the Empire the native is exclusively smoked.

In regard to the richness of morphia, the various kinds stand as follows:—The opium of Asia Minor is equal to that of Europe, yielding about 15 per cent of morphine. Egyptian opium has usually been found very much weaker in morphine than good Smyrna. Persian opium appears extremely variable, in consequence of the practice of combining it with sugar and other substances. It is, however, sometimes very good and does not fall very far short of Turkey opium. East Indian opium is remarkable for its low percentage of morphine. The long period—always three to four weeks—during which the juice remains in a wet state is supposed to exercise a destructive action on its constituents. The Bengal opium is manufactured so as to contain 30 per cent of water. Turkey opium does not lose more than about 12½ per cent in drying previous to pulverization and for other pharmaceutical purposes. According to EATWELL, Benares opium only yielded between 2 and 3 per cent of morphia. With regard to the percentage of morphine in Chinese opium calculated on the dry drug, the opium examiner to the Benares opium agency, Mr. SHEPPARD, gives for Szechuen opium, 2·2; Kweichow, 2·5; Yunnan, 4·1; Kansuh, 5·1 per cent. Dr. EATWELL obtained in 1852 from dry Szechuen opium, 3·3, and from Kweichow opium

6·1 per cent. Dr. JAMIESON of Shanghai has examined a sample of Chinese opium and he found nearly 7·2 per cent of morphine calculated on the dry drug. It is to be observed therefore here that the drugs prized by the Chinese for smoking are not rich in morphine. What they desire is the degree of solubility and peculiarities of aroma. Nor do we speak here of the very serious adulteration with other than opiate substances amounting in many cases to from 30 to 50 per cent. Nor do we take note either of the varying degrees of inhalation, the deep and prolonged and the rapid and shallow. These are questions which affect the degree of innocuousness of the drug in relation to the amount and manner of consumption, not the presence, or absence, or relative amount of morphine.

We fully admit the ability of the experimenters quoted above in favour of the volatilizability of morphine. Sir G. BIRDWOOD himself acknowledges Prof. ATTFIELD's analysis as unimpeachable. To him, he tells us, he should send his own specimens which he is having collected in the far East, and he frankly and promptly congratulates the Anti-opium Society on the result. He says "it scores heavily for them and was a complete surprise to him." This newly discovered fact (if such it be) has overturned his life's experience and observation and that of his confreres in India. We are not aware whether or not he has yet published his conversion or retraction in the *Times*. From the limited scope for investigation the admitted difficulties surrounding the subject, the not altogether satisfactory piece of opium pipe—although stated to be "from the mouth-piece end of the stem,"—we should rejoice to set Prof. ATTFIELD re-investigating the subject. In regard to Prof. GAMGEE's statements, we should like a detailed account of his positive proofs that morphia, and not the products of decomposition only are introduced in opium smoking into the smoker's organism. Dr. KANE's statements are more to the point. If morphia exist in the fluid secretion of the smoker in such quantity as to yield to the commonest tests, then this point ought to be easily cleared up. We do not however lay much stress on the further proof that the administration of morphia removed the distressing and painful symptoms arising from abstinence from the pipe. This might occur without necessarily supposing the introduction of morphia, qua morphia, into the system through the act of smoking. Dr. KANE had lately a number of American smokers under treatment—the vice seems to be progressing rapidly in the States, so much so that the New York State Legislature has been obliged to pass a law making opium-smoking, or the keeping of an opium-smoking place, a misdemeanour, punish-

able by a fine of \$500—and in every case he clearly demonstrated the presence of morphia in the fluid secretion. This statement therefore seems quite conclusive. In his reasoning backwards from the amount found in twenty-four hours' secretion to the amount administered, he speaks of the drug as taken by the mouth or subcutaneously. We wish he had been more explicit and stated whether in speaking of its administration by the mouth he still meant smoking, (which is the inference) and not eating. It is natural that when administered by the mouth or skin, it should appear in the secretions, and it is also not improbable when inhaled by the lungs and brought into intimate contact with the blood in the air passages, its effects should be similar in the secretions, as its other effects throughout the system are analogous to those when taken by the mouth or skin; but of this I have no personal experience. From the different modes adopted in smoking already referred to, and from the comparatively innocuous effects which for a time at least in a large number of cases it produces, very little morphia or rather very little of the injurious ingredients of opium are introduced into the system.

Sir GEORGE BIRDWOOD bases his view of the absolute innocuousness of opium-smoking on Sir ROBERT CHRISTISON's statement that none of the active principles of opium are volatilizable. In opposition to this view Prof ATTFIELD writes thus in the *Times* of 3rd February, 1882 :—"Two facts must be borne in mind. First, active vegetable principles, such as those of opium, in being heated, yield vapour having, in most cases, the *chief properties of the original principle . . .*. Secondly, a substance only maintained in vapour at a high temperature when alone, *may be carried a considerable distance in a current of quite cool smoke.*" In the words italicised, Sir GEORGE BIRDWOOD thinks there is indicated the correct scientific explanation of any narcotic effect opium-smoking may have. Dr. BIRDWOOD, however, judging from his own experience and that of others known personally to him, has come to the conclusion that it has no real narcotic effect and he has accepted CHRISTISON's statement of the non-volatilizability of the active principles of opium as the explanation of the non-narcotic effect. He concludes that nothing passes from the deflating chandoo pill into the lungs but the volatile resinous constituent of opium, and thus he explains how these empureumatic vapours protect the mucous surfaces of air passages and check suppuration when consumption has once set in. He thinks the bad name given to opium to be derived from the refuse of the opium pipe which is mixed with hemp, tobacco and *nux vomica* and sold to the

poorer smokers. But even in respect of this, he doubts whether anything but harmless smokes passes into the lungs. "The cachectic appearance of the Chinese is owing to the general debauched habits of the lower outcast population of the cities of China." But the well-to-do confirmed smokers who smoke all day and night at home and who never smoke anything but the first extract, suffer in like manner. There must, therefore, be something in the opium itself over and above any accidental circumstances.

Dr. PORTER SMITH, late of Hankow, says "The burning of the extract of opium in an incomplete fashion, as is carefully practised by the Chinese, yields a smoke containing sundry incomprehensible empyreumatic compounds unknown to the chemist, but producing by absorption into the pulmonary vessels a stimulant or some perfectly indescribable effect unknown to all but the actual smoker."

Dr. LOCKHART formerly of China, supposes that the insoluble part of the opium contained more than half the narcotic power, and that the Chinese were extravagant in throwing this away.

Dr. THUDICUM states that the experiments of DESCHARMES and BENARD shew that in opium smoking a portion of the morphia is volatilised undecomposed (but how little is contained in East Indian I have already pointed out) and therefore an interesting therapeutic problem has been solved. Here antagonistic ground is taken up to that supported by Sir GEORGE BIRDWOOD, and both views are published as appendices in Mr. BRERETON'S *Truth about opium!* Dr. T. says the insoluble part of the opium in preparing the extract is almost inert and valueless. In this respect he differs therefore from Dr. LOCKHART. He says that SHACHE gives 40 p.c. as the maximum amount of insoluble residue in testing opium for its pharmaceutical value. It contains of the bases all the narcotine and a little morphia. Here then—of the small amount of morphia contained—a little is lost, with all the narcotine, which is insoluble in water. The presence of undecomposed morphia in opium-smoke is to be proved by passing the vapour through an absorbing medium and condensing the solution and applying the well-known tests.

Dr. HEADLAND, in his *Action of Medicines*, tells us that opium contains other substances which have the same action as morphia. Codeia is such a principle, but said to be ten times weaker. Narcotine, which has been found by some to be simply a tonic like quinine and by others as a powerful narcotic, contains about half its weight of opium, a new alkaloid, which acts upon the system in the same manner as morphia. The volatile oil of opium which is

isolated with difficulty, appears to be narcotic. Although morphia is doubtless the chief active principle of opium, nevertheless it can hardly be the only one. Morphia is about four times as strong as opium and yet does not form one eight part even of the best specimens. Smyrna opium, so rich in morphia, contains, according to the analysis of MULDER, about 11 of morphia in 100 parts, 7 of narcotine, 1 of codeia, 6 of narceine, and 4 of resin. We must look somewhere, as Dr. HEADLAND remarks, for active elements equal at least in weight to the amount of morphia, before we can satisfactorily account for the effect of the drug. The narcotic element of the drug, according to our present researches, may be enumerated as follows with some approach to correctness:—

Morphia.	12 per cent.
Opiania.	4 " "
Narcotic volatile oil.	... 2	" "
Narcotic resin.	... 4	" "

The same author states that morphia is not volatile, so the smoke of burning opium cannot contain it, but it contains a volatile oil which is natural to the drug and an empyreumatic oil resulting from the combustion of the morphia, narcotine, etc. Thus its action is in nowise to be compared with that of opium taken into the stomach in its original form.

Dr. Sir ROBERT CHRISTISON says morphia is very little soluble in water. It melts at a gentle heat, a stronger heat reddens it, then chars the fused mass, white fumes of a peculiar odour are disengaged, and at last the mass kindles and burns brightly. Morphia being nearly insoluble in its solid state it has little effect. When dissolved in alcohol for example, it excites the same symptoms as opium. Hence the danger, in cases of opium-poisoning, where persons resort to alcoholic drinks afterwards. Codeia is a soluble narcotine insoluble in water. In the preparation of the watery extract, the active principle, morphia forms with the resinoid matter of the drug, a compound nearly insoluble in all ordinary menstrua. If correct, this is a most important observation. Opium, he says, is known to be decomposed by such a heat as is necessary in the process of smoking a pipe, neither are any of its active principles volatilizable, and he adds, several of my pupils have tried the process with a Chinese pipe and Chinese extract, but experienced no other effects than severe headache and sickness. On account of the insolubility of morphia its intensely bitter taste is slowly developed. Boiling water dissolves only a 500th of its weight of it, and on cooling, deposits it almost entirely in minute spiculae. It fuses at a temperature somewhat

over 250°, and at a still higher heat it is destroyed with the disengagement of smokey vapours having a peculiar odour like that of truffles.

TAYLOR says, the poisonous salt of opium, meconate of morphia, is soluble in water. Extract of opium may be regarded as a pure form of the drug. It contains a larger proportion of the poisonous alkaloid morphia. Morphia is scarcely soluble in cold water, requiring 1000 parts to dissolve it; it is soluble in 100 parts of boiling water. Meconic acid serves to render morphia soluble in water and other menstrua. It is dissolved by 125 parts of cold water; it is much more soluble in boiling water, but is in great part precipitated on cooling.

Dr. BOYLE says that in the preparation of laudanum some morphia is contained in the residuum and has been separated by Dr. PAREIRA. Mr. HADEN used to make a substitute for liquor opii sedatives by macerating the lees with tartaric acid. M. MARTIN, by fermenting the lees with sugar, obtained an extract possessed of narcotic properties. The Chinese at the present day rub up their opium ashes with treacle and re-smoke it. Water, either tepid or warm, dissolves about two-thirds of good opium and forms a solution of most of its active principles. Rectified spirit takes up four-fifths of the whole mass including all the active properties of opium. In the watery extract, the parts soluble in water with a little of the resin are taken up, and the insoluble with some active principles are left behind. The brown acid extractive is a mixture of several substances, perhaps the result of some changes which have taken place. It is supposed to possess some of the narcotic properties of opium. Meconic acid is soluble in water, and when this solution is boiled it is decomposed into carbonic acid and metametonic acid. The proportion of meconic acid is differently estimated, the Garde Patna abounding, it is said, in this substance. The proportion in which the several crystalline principles of opium exist, seems to vary in different kinds of opium. This is an important practical subject in relation to the widely different actions possessed by the several principles on the animal body. The morphine in opium is combined with meconic acid and is therefore easily soluble in water. There are exceptional cases in which it is asserted that water does not take up the whole amount of morphine. Meconic acid is itself inert.

Such is the evidence we have been able to collect regarding this subject. The question is not free from difficulty, but we hope analysis will soon set this vexed question at rest.

Correspondence.

Anti-Opium Prayer Union.

MR. EDITOR—

I wish to call the attention of the readers of the *Recorder* to the accompanying statement of the formation in London of an "Anti-Opium Prayer Union." I feel assured that all the missionaries in China, who are so fully acquainted with the evils of the use of opium and the demoralizing influence thereof in China, will hail with thanksgiving the formation of a union to pray for its removal. An English newspaper in referring to the matter says:—"We welcome the formation of an *Anti-Opium Prayer Union*. From the circular sent to us we extract the following:—'The injustice of our opium trade with China is no new subject. So long ago as 1842, the Earl of Shaftesbury (then Lord Ashley) called the attention of the House of Commons to it. Since then forty years have passed away, and, though there have not been wanting able men to protest against it, the trade still continues. How shall we account for this failure? Is not one great cause to be found in the want of earnest united prayer for the abolition of the trade? "We have not, because we ask not." Each year makes the need more pressing, and the wrong more irreparable. Year by year the deadly drug is poisoning the very life-blood of the Chinese nation. Year by year those same Chinese are emigrating to other lands, and spreading the plague as they go. In Australia, in California, and even in the very heart of London, these festering spots are to be found. Year by year England becomes more deeply involved in the trade, and year by year it is more difficult for her to extricate herself from the web of her own weaving. Year by year it becomes more likely that the Chinese will, in self-defence, develop the home-growth of opium, and cut us out of the market, thereby forever depriving us of the opportunity of doing an act of common justice in abandoning the traffic. It is with a view to meet in some measure the need for prayer felt by many who are interested in the cause, that the "Anti-Opium Prayer Union" has been formed. Members agree to remember the subject in prayer at least once a week (on Thursdays), and to seek to interest others in the cause. The need for prayer seems to be twofold: (1) Prayer for the abolition of the trade. (2) Prayer for God's blessing on the great work of arousing the public conscience. Those who wish to become members will receive a card of membership on sending their name and address to the Secretary

of the "Anti-Opium Prayer Union," 312, Camden Road, London, N. The Secretary will also be glad to supply further information about the opium trade to any who desire it."

It is not necessary to inquire now whether the efforts hitherto made to arrest this evil have failed because of the absence of earnest prayer to Almighty God to bless the efforts put forth or not. This we do know that evils from the growth and consumption of opium are so great that they are beyond the power of human wisdom and power to remove. The interests of this great trade are so widespread and so mixed up with the commercial and financial measures of two great kingdoms that they are beyond removal by the counsels and wisdom of statesmen. "Man's extremity is God's opportunity." Our God is he who doeth wondrous things. What human wisdom and device cannot effect he can easily effect. He says "call upon me in the day of trouble and *I will hear.*" Let the whole body of missionaries, with one heart and mind join this Prayer Union to pray for the removal of the growth and consumption of opium. Let us not only ourselves join with those in England who thus pray on every Thursday; but let us state the matter to the native churches and secure the whole body of native Christians to join in this concert of prayer. Let the matter be published in every Chinese paper that the attention of all may be called to it. In answer to prayer it may please God to use the existing plans and means for its removal. Or in his wonder-working power he can easily call into existence other instrumentalities which he can make efficacious. It is our privilege and duty to pray and trust God to accomplish his own holy and good purposes.

I hope some one at every station will be at the trouble to forward the names of all who wish to have a card, that cards may be sent to them. And perhaps the missionaries in Shanghai would take immediate steps to get out a card in Chinese to be circulated among the Chinese Christians.

A MISSIONARY.

Notices of Recent Publications.

MR. EDITOR—

I have had it in my mind for a long time, to write to you some thoughts in reference to one part of the *Recorder*, which is of special interest to many of us: I refer to the notices of books. There appears to be two prevailing modes of noticing books. One of these is to give the title of the book and to use it as the opportunity of discussing the subject referred to in the book, without presenting any clear statement of the views presented by the author of the book, or the reasons which he presents to sustain them. Or, sometimes, the conclusions of the author are discussed and controverted,

without having previously stated them. This method of noticing a book takes it for granted that the reader has either read the book, or has it in his possession to refer to. This manner, of course, has its advantages. It gives the writer the opportunity of stating the objections to the views of the author and of presenting a different view of the subject. This will help the author to see wherein his views have not been clearly presented and wherein they may be regarded as erroneous in fact, or in the reasons which he has given to sustain them. It is also adapted to help the readers to form an opinion of the merits of the work, or to guard them against its errors.

The other plan of noticing books is so to notice them as to give those who have not seen the books a correct idea of what are the contents of the works; and how the authors have carried out their purpose in writing them. This method has special advantages for missionaries. Most of us are so situated that we have not the opportunity of seeing new books as they come out. We may see the names of them in newspapers. The names may attract our attention. The book may be on a subject in which we are interested and concerning which we may wish information. But merely from the title of the book we cannot tell in what way the author has treated the subject; we cannot know what views he has advocated or controverted. In these circumstances, the great desideratum to many of us is to know *what points* the author has discussed in any book and with what ability he has done his work. When the contents of the books are stated in detail we can see at once if the particular matter in regard to which we wish information is referred to or not, and when some one in whose judgment we can rely states that the writer has presented a fair and able discussion of a subject we can at once select the books that we wish to purchase. For myself I have often been disappointed in sending for a book, the title of which led me to suppose it would give me information on a subject I was investigating. But when it arrived I found the author had treated the subject in an entirely different manner from what I had expected he would, and hence I found nothing in it on the point I was seeking after. For these reasons many of the readers of the *Recorder* wish that the notices of new books would give us clear and correct statements of what subjects are discussed in the books and the ability of the discussion, rather than give any statement of the views of the writer of the notice. We wish to know what the book says. In behalf of myself and of those who think with me I state my wishes that you may be able to meet our wishes and give us the information that we need.

A MISSIONARY,

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

- AT Hangchow, on January 3rd, the wife of Ven. Archdeacon MOULE, C. M. S., of a son.
 AT Hongkong, on January 8th, the wife of Rev. R. OTT, Basel Mission, of a son.
 AT Soochow, on January 23rd, the wife of Rev. G. F. FITCH, American Presbyterian Mission, of a son.

MARRIAGES.

- AT Singapore, on November 22nd, 1882, by the Rev. W. AITKEN, the Rev. J. A. B. COOK, English Presbyterian Mission, Singapore, to Miss HENRY.
 AT Union Church, Hongkong, on November 27th, 1882, by the Rev. J. Colville, the Rev. JOHN WATSON, M.A., English Presbyterian Mission, Amoy, to Miss J. B. HILL.

- AT Union Church, Hongkong, on November 27th, 1882, by the Rev. J. Colville, the Rev. W. RIDDELL, M.A., M.B., of English Presbyterian Mission, Swatow, to Miss F. SPARK.

- AT Union Chapel, Hongkong, on November 27th, 1882, by the Rev. J. Colville, PETER ANDERSON, L.R. C.S. & P., Ed., English Presbyterian Mission, Tai-wau fu, to Miss J. GARDINER.

- AT the British Consulate, Chinkiang, on January 5th, 1883, by the Rev. Marcus L. Taft, Rev. ROBT. E. ABBEY and Mrs. LOUISE S. WHITING, Am. Presbyterian Mission, Nanking.

- AT St. John's College, Shanghai, on January 27th, by the Rev. Y. K. Yen, the Rev. F. R. GRAVES to Miss J. H. ROBERTS, Am. Episcopal Mission, Wu-chang.

DEATHS.

- AT Amoy, on October 13th, 1882, ISABELLA PRIMROSE (Rosie) daughter of Rev. Robt. Gordon, English Presbyterian Mission, Amoy, aged 4 years.

- AT Tientsin, on December 22nd, 1882, son of Rev. W. H. Shaw, aged about six months.

AT Haugchow, on January 4th, 1883, CECIL WIGRAM, infant son of Ven. Archdeacon and Mrs. Moule, C.M.S.

ARRIVALS.—Per str. *Oxus*, on January 7th, from Europe, Rev. and Mrs. Jackson, China Inland Mission, Kiukiang.

AT Hongkong, per str. *Amazone* on January 15th, from Europe, the Rev. Immanuel Geneehr, Rhenish Mission, Hongkong.

AT Shanghai, per str. *Amazone*, on January 21st, from Europe, Rev. F. James, English Baptist Mission, Chefoo.

AT Hongkong, per str. *Hesperia*, on January 23rd, Rev. T. and Mrs. Hartmann and child, to take charge of the Berlin Foundling Hospital; and Miss Anna Schnaebeli, for same Institution.

AT Amoy, in January, Rev. W. R. Thompson, M.A., and wife, English Presbyterian Mission, Tai-wan foo, Formosa; Miss G. Meclagan, English Presbyterian Mission, Amoy.

AT Shanghai, per str. *Hiroshima Maru*, on February 10th, from United States, Rev. J. S. Johnson, Southern Presbyterian Mission.

Per str. *Glenegales*, on February 16th, from Europe, Mr. and Mrs. S. Dyer, Mr. F. Hermon, and Mr. F. Brown, British and Foreign Bible Society.

Per str. *Bokhara*, on February 21st, from Europe, Rev. J. C. and Mrs. Hoare, C. M. S., Ningpo.

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DEPARTURES.—Per str. *Mirzapore*, on January 3rd, for London, Rev. T. and

Mrs. Bryson and family, London Mission, Hankow. Home address : 21 St. John's Street, Bedford.

Per str. *Achilles*, on January 2nd, for London, Rev. J. S. Fordham, Wesleyan Mission, Hankow.

Per str. *Rome*, on January 17th, for London, Rev. C. B. Nash, C.M.S., Hangchow.

Per str. *Ganges*, on February 14th, for London, Rev. F. R. and Mrs. Graves, Am. Episcopal Mission, Wu-chang. **

SHANGHAI.—The thirteenth annual meeting of the Central China Mission of the American Presbyterian Church north, was held at Shanghai on January 27th, 29th and 30th. Rev. J. H. Judson was elected Chairman, and Rev. J. N. Hayes, Temporary Clerk. Reports from each of the stations occupied by this mission were read, which showed that a fair amount of progress has been made in all departments of work. The Churches are prosperous and some of them are self-supporting. The schools both boarding and day are successful and well filled with pupils. There are a few candidates for the ministry. This mission is now well equipped for the prosecution of its work. Five men have joined it during the past fifteen months.

We learn from the *Missionary Reporter*, published by the Board of Managers of the Seventh-day Baptist Missionary Society, U.S.A., the first No. of which has just reached us, that Miss Ella F. Swinney, M.D. of Smyrna, Del., has been appointed a Medical Missionary to China. Rev. D. H. Davis has been authorized to establish a boarding-school for boys and girls.

Rev. J. H. Taylor, Director of the China Inland Mission, left Chefoo for England on February 6th.

We learn from a correspondent that the missionary troubles in Tsinan fu are as far as ever from being settled. The convert who fled to Peking in the Spring, and who went back a few weeks ago, has returned, having received private information of designs upon him.

We would draw the attention of students and others to an advertisement on our cover announcing that the second edition of Dr. Williams' Dictionary is now ready. Perhaps it is hardly correct to call it a "second edition," seeing that it is printed from electro- and stereotype plates. But we learn that some 300 or more pages of the first printing have been revised by the learned author and new plates made. In addition, a large number of wrong characters occurring in the other plates, have been weeded out and the two pages of errata, with a few exceptions, corrected. Three pages of new "Errata and Corrections" will be found at the end of the second edition, which the Dr. introduces with the following remarks:—"Since the issue of the first edition of this book in 1874, its merits have been fairly discussed, its deficiencies pointed out, and its errors set forth by several friendly critics and scholars. Their suggestions will be useful to those who may, by and by, undertake a similar work. From their remarks the following list has been mostly selected, as containing the errors most desirable to be corrected. As their notices are scattered here and there, their intentions in making

them will be promoted by bringing them together. In respect to the explanation of the construction of characters, a reference may be made to page xlvi of the Introduction, where the object is stated; some mistakes were made in discriminating the component parts, but the main design was to aid beginners to remember the leading portions of characters, rather than to give all their etymologies. In addition to the dialects given in the Index, Miss A. M. Fielde, of the American Baptist Mission at Swatow, has published a complete list of the sounds of all the characters in that dialect including many variants; and Mr. James Acheson, of the Imperial Customs, has issued another list giving the Peking sounds according to Sir T. F. Wade's *Progressive Course*. All sinologues will be thankful for these lists. A full collection of the vocables in the best defined and leading dialects in the empire will furnish accurate materials for comparisons and deductions, which may enable some philologist, like Grimm or Whitney, to ascertain the genesis of Chinese pronunciation, and the laws which govern its perplexing changes." The new issue of 750 copies, of 1338 pages each, or in all 1,003,500 pages, has been put through the press with creditable celerity, having only occupied some eighty days. The work looks well and reflects credit on the American Presbyterian Mission Press, who are the printers and publishers.

* * *

NANKING—The Southern Presbyterian Mission have decided to open a station at Nanking, and the Revs.

G. W. Painter and S. Woodbridge have been appointed for that place. At present they are occupying the China Inland premises kindly lent by that mission.

* * *

JAPAN.—We learn from the *London and China Express* that at a recent meeting of the committee of the Church Missionary Society in London a letter was read from the Bishop of Ohio, dated November 14th, 1882, enclosing resolutions of a commission, appointed by the General Convention of the Protestant Episcopal Church of America, in reference to the proposed Japan Bishopric. This suggested measure for avoiding any appearance of conflict or confusion in the jurisdictions of the present American Bishop at Tokio and of the proposed English Bishop—in particular, that the American Bishop should remain at Tokio, and that the cities of Osaka and Kiyoto be common ground for missionary work of both Churches, no Bishop having residence in those cities. The secretaries were directed to convey to his Grace the Archbishop of Canterbury the readiness of the committee to acquiesce in the proposals of the American Bishop respecting the Japan Bishopric.

* * *

ENGLAND.—"A deeply-interesting event," says the *Church Missionary Intelligencer*, "took place at Cambridge on December 7th—the baptism of a young Japanese studying there, named Wadagaki. He was baptized at Trinity Church by the Rev. H. C. G. Moule, Principal of Ridley Hall, and received the Christian name of Nathanael."

Notices of Recent Publications.

The Origin of Nations. In two parts: on Early Civilizations; on Ethic Affinities, etc. By Georges Rawlinson, M.A., Camden. Prof. of Ancient History, Oxford.

THE author, in his Preface, gives the reasons for preparing these Essays thus:—"As attacks on the credibility of the Bible—more especially of the earlier books—are now frequently made, not merely on scientific, but also upon historical grounds, it seemed desirable that one whose business it is to make himself acquainted with all the ascertained facts of Ancient History, should state his impressions with regard to the bearing of modern discoveries in the historical field upon the authority of the Scripture narrative. Such a statement the present writer made sixteen years ago in his contribution to the volume entitled, *Aids to Faith*, when he summed up his views in these words:—'There is really not a pretence for saying that recent discoveries in the field of history, monumental or other, have made the acceptance of the Mosaic narrative in its plain and literal sense any more difficult now than in the days of Bossuet or Stillingfleet.'

In the interval between 1861 and 1877, much has been written in disproof of the above conclusion, and it has been the unpleasant duty of the present writer to peruse the works as they appeared, and to weigh the arguments employed by them. Of these arguments two only seemed to him to require an answer, one based itself on the supposed historical certainty of a settled monarchy having existed

in Egypt from at least B.C. 5,000—a fact, if it were a fact, incompatible with the chronological notices of the Pentateuch. The other was more general. It asserted the very early existence of civilization in various parts of the world; and assuming the unproved hypothesis that man was originally an absolute savage, it required our acceptance of the belief that some such space as a hundred years must have lapsed from the first beginnings of man to his development into his present civilized condition."

The Essays on civilization are directed to these two lines of reasoning. The author is of the opinion that there is no sufficient evidence of a settled monarchy in Egypt prior to about B.C. 2,500; and he has endeavoured to set before the public the grounds of his belief on this point. He is further of the opinion that civilization can nowhere be traced back to a date anterior to this; and he has sought to prove his point by a general survey of the ancient civilizations. Finally, regarding it as a pure assumption that the primitive condition of mankind was one of savagery, he has endeavoured to show reasons in favour of the opposite hypothesis, that man's primitive condition was one very remote indeed from savagery, and containing many of the elements of what is now termed civilization.

The Author has thus clearly stat-

ed the object he had in view in preparing the essays. He has very ably and successfully carried out his purpose. All who are interested in

such inquiries will find the work very satisfactory. We cordially commend these Essays to any who may have doubts on these points.

The China Review. November and December, 1882.

THIS number of this well-conducted periodical sustains its well-earned reputation. The article of greatest interest is the first one, which gives extracts from the Diary of Tseng How-yeh, China Minister to England and France, by J. N. Jordan. This gives us some insight to the subjects that engage the thoughts of Chinese statesmen. The most remarkable extract is that headed "Proposals for the advancement of China in her relations with other countries." There are some six propositions. (1) The necessity of contracting a firm alliance with England for the purpose of repelling Russian aggression. (2) The importance of adopting an honest policy and manifesting a straightforward course of action, with a view to removing feelings of mutual distrust. (3) The necessity of making use of our leisure moments to meet Western scholars, with a view to obtaining information from them. (4) The advisability of keeping ourselves informed of the price and quality of Western mechanical appliances, so as to avoid falling, victims to fraud in purchasing them. (5) The translation of treaties on foreign systems of government, with a view to the adoption of what may be found useful therein. (6) The arrangement, in the interests of China, of some satisfactory understanding with England for stoppage of the opium traffic." These show a wide range of investigation as well

as a consideration of practical questions both in reference to intercourse with foreign nations and one of internal administration. The writer of the propositions takes it for granted that the stoppage of the opium trade is for the best interest of China. He also implies that the hindrance to its stoppage comes from the English. He says China has never hit upon a fixed or effective method of dealing with this question. When the matter has been pressed with urgency it has resulted in a rupture of relation; when it has been dealt with leisurely, it has been gradually allowed to drop altogether. Opium being a great staple of their commerce, it is not to be expected that British merchants will willingly sacrifice the certainty of present gain for the sake of a profitless reputation in the future. Western nations simply look at it as a question of gain, and if England could be induced to substitute the cultivation of cotton, tea, or silk for that of opium, there might perhaps be some hope, provided she obtained an equivalent profit by her changing her course of action."

In reference to the above propositions, the minister says, "Of the above propositions the first, which deals with the relation towards England and Russia it cannot be accepted in its entirety; and as to the sixth, respecting the suppression of the opium trade, there will be difficulty in attaining such an immediate and

successful solution of the question as is there indicated."

It is a distressful thought that Chinese statesmen are made to feel that they have nothing to expect from the sense of justice or benevolence of Western nations, but that the conviction is forced upon them by intercourse with Western lands that they are influenced in their international policy by self interest.

A very intelligent opinion in regard to educational projects is expressed under the fifth proposition. The writer says:—"In my humble opinion, however, a nation's prosperity or decay is determined by the character and talents of its people, and these again are qualities which depend in a great measure upon the early training imparted to its youth. As in China of old, so in Europe at the present time, there are preliminary schools to which children are sent at an early age. We have, it is true, at this very time an educational mission abroad, but the expense of its maintenance is too great to be continued, and the education imparted to a hundred youths or so cannot permeate the masses of the people. A better plan would be to make trans-

lations of the educational curriculum used in schools and colleges in the West, and establish schools, first at the Treaty Ports, and then gradually all over the Empire where young people might be trained upon the system practised in olden times with a slight admixture of foreign methods. The expense would be less than that of the Educational Mission, and the advantages would be immeasurably greater. Education is the basis of state administration, and its success is essential to the establishment of proper Government."

These are statesman-like views, and all the well-wishers of China will hope that they may be soon acted upon. There are other intelligent opinions expressed on matters of public interest which we would gladly transfer to our pages, but we must refer our readers to the article itself.

The paper of the Rev. R. Eichler, on the Practical Theology of the Chinese, is completed in this number. The interest continues to the end. The other papers of this interesting number are on a variety of subjects and of varied interest. We refer our readers to the pages of the *Review* for them.

The Geography of India. By Rev. R. H. Graves, D.D.

THIS is one of the series of school books which is being prepared under the supervision of the committee appointed by the Missionary Conference in 1877. All the missionaries will rejoice in the appearance of this volume of the series as a valuable assistant in imparting a knowledge of the geography of the

land of India in schools and to classes of theological students. We commend it warmly for use by all missionaries. It is on sale at the Mission Press, Shanghai, and at Canton by the author. There are two editions of a large, and a smaller size; the smaller size has questions at the end of such chapter.

